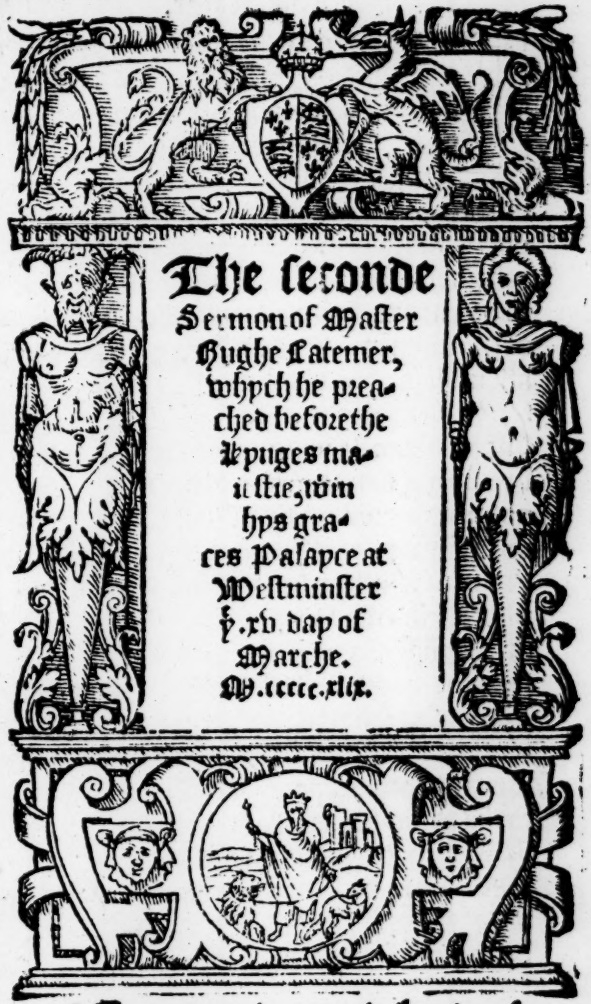

The seconde Sermon of Master Hughe Latemer, whych he preached before the Kynges maiestie, within hys graces Palayce at Westminster .v. day of Marche. M.cccc.xlix.

Cum gracia et priuilegio ad imprimendum solum.

To the Reader.

EVen as in tymes past, al men whych were honestly bent to the promotinge of vertue and learnynge, foūd meanes, that the workes of worthye oratours, of famous and renoumed Philosophers, shold beby ẏ benefit, of publyshing redemed from the tyrannye of obliuion to the great and hygh profyte of countryes, of common wealthes, of empyres, and of assemblies of men: lykewyse oughte we to fetche our presydente from those men, and suffre no worthi monumēt to perish, wher by any good may grow, either to the more godly admynistration of polytyke and cyuyl affayres, or elles to the better establyshyng of christian iudgement. Numa Pōpilius, who was inaugured & created king the Romaynes next after Romulus, was far more careful & busier in groundyng of Idolatrus religion, as vpon rytes, ceremonies, sacrifices and supersticions, then we are in promotyng of christian religion, to the aduauncement of the glorye, due, to the omnipotent maiestie of God hymselfe, who hath reuealed and vttered hys worde vnto vs by hys Prophetes, and last of all, by hys onely begotten sonne Jesus Christ

wherbi

wherby he hath confyrmed our cõsciences in a more perfect certentie of the truth, thẽ euer they were before. This Numa institu ted an Archbyshop for the preseruynge of the Commentaries, contaynyng the solem nities of their religion wyth manye other appendixes, vnited to the office of the high bishoppe. What do we? We haue suppres sed. We haue wrastled vñ fyre, and sword, not onely to deface the wrytynges of such learned men as haue paynefully trauelled to publysh Gods word: but also we haue sturred euery stone, & sought al deuelish de uises, to deteme ỹ same word of god it selfe frõ his people. May not we (& not vnwor theli) be accõpted far vnder ỹ Ethenickes, who wrought onely by naturall mocion & anticipations, wythout breathyng and in spiryng of the holy goste, if we woulde not (I meane not be equall wyth them) but be farre more zelous in promotyng good lear nyng & religion then euer thei were. Thei, when thei had suche noble & worthy clear kes (as Socrates, Plato, and Aristotle) vñ al diligence, caused ỹ fruites of those most rare and profound wyttes, to be preserued for their posteritie, that the eyes of al gene rations myght enioye the fruicion and vse

of them, thinking that such wōderful ver-
tues shuld not be buried in the same grane
that theyr bodyes were. After so manifold
and daungerous shyp wrackes of religiō,
as in oure tymes we may well remember,
wheras the ambitious and blynde prela-
tes (some of wyly wilfulnes, some of grose
ignorauunce) ruleth the sterne and euermore
blemished the true knowledge of Goddes
worde, and dyd theyr indeuoure to obscure
the same wyth their politycke and decente
ceremonies & tromperp of superstticious,
how oft hath religion bene tost on the sto-
my sourgis and danngerous rockes of the
Romyshe seas? Howe oft hath it bene in
such a desperate state, that the true mynp-
sters haue bene inforsed (as you woulde
say) to hoyse vp ancker (the tackling of the
shyp beyng broken) and destytute of all o-
ther helpe and succoures, to geue ouer the
rulynge of the shyppe to God hym selfe,
who is only able to saue, whē al the worlde
by mānes reasō iudgeth it past cure. Such
O Lorde is thy mercie and ineffable pow-
er, what cristen hert ỹ fauoureth the glory
of God, did not euen lament and bewaile
the state of religiō, and thought verely the
bitter ruine of Christes church to be at hād,

seyng

seing the late martyrdome of those that suf
fered? Yet didest thou lord sturre vp thou-
sandes out of their ashes, and what was
done of a popysh polycye to suppresse and
kepe vnder thy truth, that, of al other, dyd
most set fourth the same. Thou hast delive
red Danpel out of the denne of the liones,
and he hath set fourth thy worde abroade.
But now cõtrewise, whõ God hath bles-
sed vp deliverynge you from the tirranny
of the liones and her whelpes, (which wet
thorow the whole realme suckyng the in-
nocent blonde) how vnthanckfull are you
vnto God so greatlye neglectynge so spe-
cyall a benefyte, fallyng into such a lous-
nes of lacyuyouse lyuing as the lyke hath
neuer bene hard of hereto fore. Euen as ye
are growne to a perfeccio in knowledge, so
are ye come to a perfeccyõ in al mischefe.
The Heathen, whyche had no other gyde
but the law of nature, grauen in the tables
of their hart, were neuer so poisoned with
the contagion of most horrible heresies, as
some of vs Christians which are not asha-
med to brag and boste of the spirite. But it
is a phanaticke spirite, a braincicke spirite
a sedicious & a malignante spirite. Christ
breath his spirite vpõ you ye may rede ye

scriptur w

with al humblenes and reuerence, to fetch from thence comforte for poure wounded consciences, not to make that lpuelp fountapne of lpfe to serue for the fedpnge of pour idle braines, to dpspute more subtelpe therebp, or elsse bp mpsunderstandpnge of the same to conscipue pernitious and anabaptistical opinios. Remember that the seruaunte whiche knoweth hps mapsters wpll and doeth it not, shalbe beaten wpth manp strppes. God is a good God, a mercpful God a father whpch beareth muche wpth oure croked nature and vnchristian behauiour, and berp sloth to reuenge hps blasphemie this mainteuaunce of so manp vn scripterlpe opinions, these brablpnges and scismaticke cõtencions wherin a great packe of vs delpte and repose our glorp, although as fõdlp, as eroniouslp, to ỹ great sclaunder of the godlp learned, and also to the hpnderaunce of the good succesſe & fre passage of the word of God. But as trulp as god is God if we repẽt not shortlp, his plages and vengaunce are not far of, hps indignacpon and wrathe shall be poured from heauen vpon our vngodlpnes. He is long a cõmpng but when he comes he wil pape whome & (as Lactancius sapeth) re-

com-

compence his long sufferaunce wyth grenous repunishmentes. The world and the deuel hath bewitched vs that we in our dedes (I feare me to manye of vs) denye God to be God whatsoeuer we pittle pattle wt our tonges. Gods word must not be talcked of only, for that is not inough. It must be expressed. Then must we as wel liue the worde as talke the worde, or elles, if good lyfe do not insue and folow vpon our readynge to the example of other, we myghte as well spende that tyme in reading of prophane hystories, of cantorburye tales, or a fit of Roben Hode. Let vs ioyne good lyfe wyth our readyng, and yet al wylbe to lyttle. Remembre that the worlde and al that is in it, is mere vanitie, and shall haue an ende. Thou I say, ỹ thus abusest the gyfte of Godes holy word, and the gratiousnes of the kynges maiestie, which hath lycensed the to rede the same, for the comfort of thyne owne soule, for the instructing of thi family, the education of thy chyldren, and edefying of thy neyghbour. Thou that art so gorgyously apparelled, and feadeth thy corruptible carkasse so daynte ly, thou that purchasest so fast, to the vtter vndoyng of the poore, conspder wherof thou camest. I

wherunto thou shal returne. Where is thē all thy pompe? wher is all thy ruffe of thy gloriousnes become? What wylt thou say for thy selfe in that horrible daye of iudgment, wher thou shalt stand naked before God, where the tables of thine owne conscyence shalbe opened and layed before thyne eies to accuse the. Thou which reysest the rentes so gredely as thoughe thou shouldest neuer haue inough. Thy iudgemente is, throw miserable mãmon, so captyuate & blinded, that ẏ canst not tel whē ẏ hast inough, or what is inough? Truly, a litle is to much for him ẏ knowes not how to vse much well. Therfore learne fyrst the vse of monei and riches, & some other honester meanes to attayne them, that thys thyne insaciable couetousnes and vnlawful desyryng of other mens goodes, maye be reduced to some reasonable measure, & that it do not excede the lymyttes or compasse of honestie, and the bōdes of brotherly loue, lest God (before whom thou shalt appere one day, to rendre a strayght accōptes, for the dedes done in thy flesh) burden and charge the wyth thy vnmerciful handlyng of thy Tennant (but yet not wythstandyng thy brother) whom, wyth newe Incomes

Incomes, fynes, inhancyng of rentes, and
suche lyke vnreasonable exactions, thou
pilles, polles, & miserablie oppresses. Whē
that terrible day shall once come, a lyte of
Gods mercye wyll be worth a masse or a
whole hye of thy monei. Ther thy wicked
Māmon, whom thou seruest lyke a slaue
can purchase the no mercy. There thy mo-
ney so gleaned and gathered of the & thyne
(to the impouerysshment of many to make
the only ryche) cā not preuayle the, nor yet
redeme thy cause before that iuste & seuere
iudge, which thē, & ther, wil rēder to ỹ, the
selfe same measure ỹ ỹ measurest to other
mē. What dyd we speake of preuaylyng,
or redeming of thy cause with monei. Nay
thē thy monei, & the rouste of thy gold shal
be a wytnes against ỹ & shal eate thy flesshe
as the fyre. Howe frauctyche and folysshe
myght al wyse men, wel iudge and deme
him to be, which agaynste the daye of hys
araignemēte (when he should stād vpō the
tryall of death and lyfe) wouldē busy him
self, his folkes, and his frendes, to prepare
and get many wytnesses agaynste hym to
cast him awaye by theyr euidēce & witnes:
and to prouide suche menne as shoulde
be the onelye cause of hys death. Euer.

So

So frantycke, & so folysshe art thou which doth toyle, trauayle, and turmoyle so ernestly and busyly aboute the gettynge of goodes and ryches, before thou hast well learned & taken furth of the lesson, of well vsyng the same. Howbeit, truely I doute much of the well vsyng of ỳ, whych was neuer well nor truely gotten. Learne therfore fyrst, to know what is inough. ffor the wyseman sayth, it is better to haue a lytle wyth the feare of the Lorde, then great and insaciable ryches. Sophony sayth their golde shall not be able to delyuer thē in the day of the Lordes wrath. Let your conuersacion be wtout couetousnes, and be cōtent wt that ye haue alredi, Godlines is a great ryches, if a man be content wyth suche as God sendes. ffor we brought nothyng into thys world, neither shal we carry anye thyng out. When we haue foode and rayment, let vs therwyth be content. Behold, thy Scholemaster Paule teaches the here a good lesson. Here thou mayst learne wel inough, to know what is inough. But lest thou shouldest feare at any time, the want or lacke of thys inoughe. Here farther the rest of thy lesso. ffor god verely sayth. The

Prouerb. xix.

Sophoni. i.

1. Hebre. iij.

1. Timoth. vii

Lorde

Lorde is myne helpeper, I wyll not fere what man doeth to me. If the Reuenues and perely Rentes of thy patrymony and landes, be not inough, nor sufficient for thi fyndyng, and wyl not suffice thy charges, then moderate thyne expences, borrow of thy two next neighbours, that is to say, of thy backe and thi belly, Learne to eat within thy teather. Pul downe thy saple. Sape downe proud hert. Maynteyn no greater port, then thou art able to bear out and sup port of thyne owne prouision. Put thy hād no further then thy sleue will reache. Cut thy cloth after the measure. Kepe thy house after the spendynge. Thou must not pil an powle the Tenant, that thou mayest haue (as thei say) Londe, & that thy neuer inough to ruffyl it out in a riatous ruffe and a prodigal, dissolute, and lisencious liuing. We rede in the scripture, geue to euery manne his dutye, tribute, to whom tribute belongeth, custome to whom Custome, is due. Feare to whome feare belongeth, honoure to whom honoure partayneth. But we finde not there, nor elles where, fynes to whom fynes, or comes to whome incomes. Paul was not a quainted with none of those termes. Belyke they were not vsed

and

and commen vp in his time, or else he would haue made mencio of them. Beat not with stadyng, we deny not but these reasonablie required & vpo honest couenates & cotractes, are more tollerable, & so vsed, so maye be permitted. But the couenantes & the cotractes we remitte to the godly wysdome of the hie magistrates, who (we pray god)
Esai. 5. may take such order and direction in this, and al other, y the comen people may be relyued and eased of many importable charges and iniuries, which many of them, cotrary to alequpte and ryght, sustaine. But wo worth this couetousnesse, not without skylle called the rote of all, eupl. If couetousnes were not, we thincke many things amisse, should shortelye be redressed. She is a mighty Matrõe a Lady of great power. She hath retepned moo seruautes then any Lady hath in Englande. But marke how well in fyne, She hath rewarded her seruantes, and lerne to be wyse by another mãs harme. Acham by the commaundemente of God, was stoned to death, be-
Deutro. xvii. cause he toke of the excõmunicate goodes. Saul moued wyth couetousnes disobeied goddes worde, reseruinge the kyng, Agag and a parssell of the fattest of the cattle,

and

& lost hys kyngdome therby. Gehize was strycken wyth leaprosy and all hys posteritie, because he toke money and rayment, of Naaman. The rich and vnmercifnl gloton, whych fared well and deyntely euery day, was buried in hel, and there he taketh nowe such fare as the deuyl hymself doth. Woo be to you, that ioyne house to house, and feelde to feeld, shall ye alone inhabyte the yearth. Let these terrible exãples suffyce at thys preasent, to teach, and admonysh, the inhaunser of Rentes, the vnresonable exactour and gredye requirer of fienes and incomes, the couetouse lease monger, the deuourer of townes and contryes as M. Latimer tearmeth them rightly. If these scriptures (wt ẏ which thei may rede in these godly sermões do not pearse their stony hertes (we feare) more wil not serue. The Lord be mercyful to them. But nowe to the wycked Judge, which corruptes iustyce for Brybes. Here he may learne also the lesson that Moses taughte long before thys time, he maiestrates & Judges in the common wealth of Israell. Be no accepter of personnes neyther be desirous of giftes, for they make wise men blinde, and chaunge the mynde of the ryghtuouse. Josue. vii. i. To the Kinges. xv.

In

Ecclesiastical xiiij. Prouer. xvii.

In iudgement be merciful to the fatherles as a father, & be in stead of an husband vnthey⁊ mother. The vngodly taketh giftes oute of the bosome, to wrast the wayes of iudgement. Let hym that rules be dylygēt sayth Paul. What meaneth he bi this terme, diligent? He requyres no such diligēce as the most part of our lucratiue lawyers do vse, in deferryng & prolongyng of matters, and accions from Terme to Terme, and in the tractynge of tyme in the same. Wher perchaunce the tytle or the ryght of the matter myght haue come to lyght, and bene tryed long before. If the Lawyers & the Judges would haue vsed such diligēce as Paule would haue them to do.

But what care ẏ lawyers for Paul? Paul was but a mad man of lawe to controlle them for their diligence. Paul, yea & Peter to, coulde better skil of mending of an olde net, of clouting of an old tent, then to teach lawiers what dyligence they should vse in the expediciō, of matters. Whi? but be not lawiers diligēt say ye? Yea truly are thei & to diligent to for some mens prpfytes. And about their own profit ther are no more diligēter mē nor busier persōs in al Englād they trudge in ẏ tearme time to & fro. The

ap-

applye the worlde harde. They forslowe no tyme. Thei follow Sises and Sellios, Letes, Lawdays and Hundredes, they sholde serue the kyng, but thei serue them selues. And howe thei vse, nay rather abuse, their office in the same, some good manne wyll tell thee thereof. We lacke a fewe moo Latymers, a fewe moo suche Preachers. Such playne Pasquyls, we praye God prouide for vs, that kepeth nothing backe. Of the whych sort and numbre, we may most worthely recken this faythful mynister of God, and constant Preacher of his worde Master Hugh Latimer, which by hys perseuerance, & stedfastnes in the truth hath stablyshed this wauerynge worlde. He hath bene tost for the truthes sake, and tried in the stormes of persecution, as golde in the fornace. He is one, whom, as well for hys learned, sounde, and chatholyke iudgement, in the knoweledge of Gods worde, as for his integretie and example of christian conuersation, all we (specially mynisters and prelates) ought to set before our eyes, as a pryncipall patrone to imytate & follow, desyrynge God, who hathe stirred vp in him, the bold spirite of Helias, maye daylye more and more augment the same in

hym

him. & may also prouide many such preaching prelates, which both so wel could, & so willingly wold frãkly vtter ỹ trueth, to the extollinge of vertue, the rewarde of well doers, the suppressing of vice, the abolishmente of all papistrie. It is oure parte therefore to praye diligently for his cõtinual health and that he may liue longe amonge vs in a florishinge olde age, and not (as some ingrate inhumaine persons) to maligne & depraue him for ỹ he so frãkly & liberallye tared perstringed & openly rebuked before the kinges Magestie ỹ peculiar faults of certayne of his auditours, but it is oure part, rather thãkefully to accept & in good part take his godly aduertisemẽt, onles we be mynded to prefer oure muckye monie & falle felicitie before the ioyse of heauẽ, or els beleue (as ỹ Epecurs do) that after this life ther is neither hel nor heauẽ. Receiue thãkfully (gẽtle reader these sermõs faithfullie colected (without al sinister suspicion of anye thynge in the same added or adempte.

ffinis.

The .xxi. day of June.

Vecũque scripta sunt, ad nostram doctrinam. et oe.

All thinges ẏ are written in Gods boke, in the holye Byble, they were wrytten before oure tyme, but yet to continue from age to age as long as the worlde doeth stand.

In thys Boke is contayned doctrine for al estates, euen for kynges. A kynge herein maye learne how to gyde hym selfe, I tolde you in my laste sermon muche of the dutye of a kyng. And ther is one place behynd yet, and it foloweth in ẏ texte.

Postquam autem sederit in solio regni sui. et cete. And when the kyng is sette in the seate of hys kyngdome, he shall wryte hym out a boke & take a copy of ẏ priestes

of Leuites. He shall haue the boke wyth hym, and why? to reade in it all the dayes of hys lyfe, to learne to feare God, & learne hys Lawes and other thynges, as it foloweth in the texte wyth the appurtenaunces and hãgynges on, that he turne not frome God, neyther to the ryght hande, nor to the lefte. And wherfore shal he do thys? that he may lyue longe, he and hys children. Hytherto goeth the texte. That I maye declare thys the better to the edifiynge of youre soules and the glory of God, I shall desyre you to prayе. &c. Et posquam sederit. etc. Before I enter into thys place (right honourable audience) to furnysh it accordyngly, whych by the grace of god

I shal do at leysure, I wolde repete the place I was in last, and furnyshe it wyth a story or two whyche I lefte oute in my last sermō. I was in a matter cōcernyng the sturdines of the Jewes, a frowarde and styfnecked kynde of people, much lyke oure Englyshe men nowe a dayes, that in the minoritye of a kynge, take vpon them to breke lawes & to go by wayes. For whē god had promised thē a kynge, when it came to point they refused hym. These men walked by walkes, and the layenge is many bwalkes, many balkes, manye balkes muche stumblynge, and where much stumblynge is, there is sometyme a fal, howbeit ther were

some good walkers amōg thē, that walked in ỹ kynges highe waye ordinarilye, vprightlye, playne Dunstable waye, and for thys purpose, I woulde shewe you an hystorye whiche is written in the thryde of the kynges.

Kynge Dauid beynge in his chyldhode, an old man, in hys second chyldhode, for al old mē are twise chyldren, as the Prouerbe is. Senex bis puer. An olde manne, twyse a chyld, it happened wyth him, as it doth oftentymes, whē wicked men, of a kinges chyldhode take occation of euyl.

Thys Kynge Dauid beyng weake of nature and impotente, in so muche that when he was

he was couered w clothes, he coulde take no heate, was coũsayled of hys seruaũtes to take a fayre yonge mayde to nourysshe hym, and to keepe hym warme in hys bodye, I suppose she was hys wyfe. Howe beit he hadde no bodilye companie wyth hyr, and wel she myghte be hys wyfe. For thoughe the scripture doeth saye. *Non cognouit eam*. He knewe hyr not, he had no carnal copulatiõ w hyr yet it sayeth not. *Non duxit eam Vxorem* He maried hyr not. And I canne not thynke that kyng Dauid woulde haue hyr too warme hys bosome in Bedde, excepte shee hadde bene hys wyfe, hauynge a dispensation of God to haue as manye wyues as he woulde.

for God had dispensed wyth theym to haue manye wyues. Wel, what happened to kyng Dauid in hys childehode, by ỹ chylde of the deuyll? Ye shall heare. Kynge Dauid hadde a proudsonne, whose name was Adonyas, a man ful of ambition, desyerouse of honoure, alwayes clymbyng, climbynge. Nowe, whylse the tyme was of his fathers childhode, he wold depose hys father, not knoweyng of hys fathers mynd, saiyng. Ego regnabo. I wil raigne, I wyll be kyng, he was a stoute stomaked chyld, a biwalker, of an ambitious mynde, he wold not consente to hys fathers frēdes, but gate him a charet, and mē to runne before it, and dyuerse other adherentes to

helpe

helpe hym forwarde, wolde ye wise men, such as had bene before of hys fathers counsayle, great men in the world, & some no doute of it, came of good will thynkynge no harme, for they woulde not thynke that he did it wythoute hys fathers wyll, hauynge suche greate men to set hym forth, for euery man cā not haue accesse at al tymes to the kynge to knowe hys pleasure, well: algates he would be kynge, & makes a great feast, and thyther he called Joab the ryngleader of hys fathers armye, a worldly wyse man, a bywalker, that would not walke the kynges hye way, and one Abiather the hyghe preste. For it is maruayle if any mischefe be in hand, if a preest be not at

some ende of it, they toke hym as kynge, and cried, *Viuat rex Adonias.* God saue kynge Adonias. Dauid suffered all thys, & lette hym alone, for he was in hys chyldhode a bedred man.

But se howe God ordered the matter, Nathan the Prophete and Sadoc a preste, and Banaya, & Crethytes, and Phelethyts the kyngs gard, they were not called to the feast.

These were good men, and woulde not walke by wayes, therefore it was holy to breake the matter to them, they were not called to counsell.

Therefore Nathan when he hearde of thys, he commeth to Bethsabe Salomons mother and sayeth. Heare ye not howe Adonias the sonne of Ageth, rayg-

raygneth kynge, Dauid not knowinge? And he bad hyr put the kynge in mynde of hys oth that he sware that hyr sonne Salomō should be kinge after hym, thys was wise counsayle accordynge to the Prouerbe. Qui Vadit plane, vadit sane.

He that walketh in the hye playne waye, walketh safelye. Upō thys she wente and brake the matter to Dauid, and desiered hym to shewe who shold raygne after hym in Hierusalem, addinge that if Adonias were kynge, she and hyr sonne after hys death shoulde be destroyed, saiyng. Nos erimus peccatores. We shalbe sinners, we shalbe take̅ for traytors, for though we mēt no harme but walked bryghtly yet bicause we went

not

not the byway w hym, he be-
ynge in authoritie wyl destroy
vs. And by and by cometh in
Nathā, and taketh hyr tale by
the ende, & sheweth him how
Adonias was saluted kynge &
that he hadde byd to diner the
kynges seruantes, al sauyng
hym and Sadoc, and Banaia
and al hys brethren the kings
sonnes saue Salomon. Kynge
Dauid remembryng hym selfe
swore, as sure as God lyueth,
Salomō my son shall raygne
after me, and by and by com-
maunded Nathan and Sadoc
and hys garde the Cerethes &
Phylites, to take Salomō hys
sonne and sette hym vpon hys
mule, and anoynt hym kyng,
and sothey dyd, cryynge, Viuat
Salomon Rex. Thus was Salomō
thyn-

thyoned, by the aduise and wyl of hys father, and thoughe he were a chylde, yet was his wyl to be obeyed & fulfylled, & they ought to haue knowē hys plea sure. Whylse this was a doing there was suche a Joye and outcrye of the people for they? newe kynge, and blowynge of trumpetes, ỹ Joab & the other company beynge in they? tolitye, and kepyng good cheare: herde it, and sodaynlye asked what is thys ado? And when they perceiued ỹ Salomō by ỹ aduyse of hys father was annoynted kyng, by and by ther was all whyght, all they? good chere was done, and al ỹ were wyth Adonias wente away, & lette hym raygne alone, if he wouldе, and whye? He walked

a by-

a byweye and God would not
prospere it.

God wyll not worcke wyth
priuate authoritie, nor wyth a-
nye thinge done mordinatlye.
When Adonias saw this that
he was left alone, he toke sanc-
tuary, and held by the hornes
of the aultare and sware that
he woulde not departe thence,
tyll Salomon would e sweare
that he shoulde not lease hys
life. Here is to be noted the no-
table sētence, and greate mer-
cy of Kynge Salomon.

Lette hym sayeth he order
hym selfe lyke a quiete manne
and there shall not one heere
fall from hys head.

Sed si inuentum fuerit malum in eo.

But if there shall be any euyll
found in hym if he hath gone a-
bout

boute anye mischyefe, he shall dye for it. Upon thys he was broughte into Salomon, and as the boke sayeth, he dyd homage vnto hym, and Salomō sayed to hym. *Vade in domum tuam.*

Gette the into thy house, bi-lyke he meante to warde, and ther to se hys wearynge, as if he shoulde saye, shewe thyselfe wythoute gall of ambition, to be a quiet subiecte, and I wyll pardon the for thys tyme. But I wyll se the wearynge of the.

Here wee maye se the wonderfull great mercye of Salomō for thys notorious treasō, ye Adonias had cōmitted, it was a plaine matter, for he suffered hymselfe to be called kynge, it hung not of beyemētsuspitiō or cōiecture nor sequel or cōsequēt

yet

yet notwythstandynge Salomon for that present, forgaue hym, sayinge. I wyl not forget it vtterlye, but I wyll kepe it in suspense, I wyll take no aduantage of the at thys tyme. Thys Adonias & Absolon were brethren, and came both of a straung mother, and Absolon lykewyse was a traytour, and made an insurrection agaynst hys father. Beware therefore these mothers and let kynges take hede howe they mary, in what houses, in what fayeth. For strang bryngyng vp, bringeth straunge maners. Nowe geueth Dauid an exhortation to Salomō, and teacheth him the dutye of a kynge, and geueth hym a lesson, as it foloweth at large in ỹ boke, and he

that

that lyste to reade it, maye se it ther at full. But what doeth Adonias all thys whyle? He must yet clymbe agayne, ẏ gal of ambition was not out of hys hert. He wil now mary Abisaas the yōge quene that warmed kīg Dauids bosome, as I told you, & commeth me to Bersaba, desyerīg hyr to be a meane to Salamon hyr sonne that he myght obtayne hys purpose. And bryngeth me out a couple of lyes at a clappe, and cōmitteth me two vnlawfull actes. For fyrste he would haue bene kynge wythoute hys fathers consente, and now he wyl mary his fathers wife, and the .ii. lyes are these. Fyrste, sayed he to Bersabe, thou knowest that the kyngedome belongeth to me,

me, for I am the elder. The kyngedome was myne, he lyed falsely it was none of his. Then sayed he all the eyes of Israel were caste vpō me, that is to saye, all Israel consented to it, and there he lyed falsely. For Nathā, Sadoc, and other wyse men, neuer agreed to it. Here was a greate enterprice of Adonias, he wyl be climbing styll. Well Bersabe wente at hys requeste to hyr sonne Salomon, and asked a boume, and he graunted hyr what so euer she did aske. Notwithstanding he brake his promise afterward and that rightwell, for all promises are not to be kept, specially if they be agaynste the worde of God. Or not standynge with a commune profit, and

and therefore as sone as Salomon heard ꝑ Adonias would haue maryed the yonge quene Abisaak: naye then let hym be kynge to:sayed he. I perceyue now that he is a naughty mā, a proude herted fellow, the gal of ambitiō is not yet out of his herte, and so commaūded him to be put to death. Thus was Adonias put to executiō, wher as if he had kepte hys house ꝛ not broken hys iniunction, he myght haue lyued styl. Abiathar, what became of him. The king (bicause he had serued his father before him) woulde not put him to deth, but made him as it were a quondam. Bicause thou hast bene w̄ mi father sayed he, ꝛ didest carye the arke before hym I wyl not kyl the.

But I wyll promyse the thou shalte neuer minister anye more. *Vade in agrum tuum.* Get the to thy lande, and lyue there. A greate matter of pity & compassion, so God graūt vs al, such mercy. And here was the ende of Elis stocke, accordyng to the promise and threatening of God. As for the Phelethites we do not read ỹ they were punyshed. Mary Semei traunsgressed his Iniunction for he hepte not hys house, but wente oute of Hierusalem to seke two seruauntes of hys ỹ hadrunne from hym, and whē it came to Salomons eare, it coste hym hys life. I haue ript the matter nowe to the pyll, & haue tolde you of playne walkers, and of bywalkers, & how

a kynge in hys childehode is a kynge, as wel, as in any other age. We reade in scripture of suche as were but. xii. or. viii. yeares olde, and yet the worde of the holy Goost called them kynges, sayinge. *Cepit Regnare.* He began to raygne, or he began to be kynge. Here is of bywalkers. Thys hystorye would be remembred, the Proverbe is.

Felix quem faciunt aliena pericula cautum.

Happy is he that can beware by an other mãs ieoperdy. For if we offende not as other do, it is not oure owne deserte. If we fal not, it is Goddes preseruatiõ. We are all offenders for other we maye do, or haue done, or shall do (except God preserue vs) as euyll as the worste of them. I pray God we

maye all amende and repente. But we wyll all amende nowe I truste. We muste neades amende our lyues euerye man. The holy communiō is at hād, and we may not receyue it vnworthelye.

Wel, to returne to my history. Kynge Dauid I say was a kynge in his second childhode And so, yonge kynges though they be chyldren, yet are they kynges notwythstandynge, thoughe it be wrytten in scripture. *Ve tibi O terra ubi puer est rex* Wo to the, O Lande, where ỹ kyng is a chylde: it folowethin another place. *Beata terra ubi rex nobilis.* Blessed is the Lande, where there is a noble kynge. Where kynges be no banketers, no players, and they spēd not the time

tyme in haukynge, and huntynge.

And when hadde the kynges maiestye a Councell that toke more payne boothe night & day for the settynge forthe of Gods worde, and profit of the cõmune wealth. And yet there be some wycked people that wyll saye.

Tushe, thys geare wyll not tarye, it is but my Lorde Protectours, & my Lorde of Canterburies doynge. The kinge is a child, he knoweth not of it.

Jesu mercy, how lyke are we Englyshe men to the Jewes, euer stubburne, stynecked, & walkynge on bye wayes. Yea I thynke no Jewe wouldе at any tyme saye. This geare wil not tary. I neuer hearde nor read at any time ỹ they sayed.

These lawes were made in such a kynges dayes, when he was but a chylde. Let vs alter them. O Lorde what pitye is thys that we shoulde be worse then the Jewes?

Blessed be the lande saith the worde of God, wher the kyng is noble. What people are they that saye. The kynge is but a chylde? Haue not wee a noble kynge? Was there euer kynge so noble? So Godlye? brought vp wyth so noble counsaylours? so excellent and well learned Scholemaisters? I wyll tell you thys, & I speake it euen as I thynke. Hys maiestye hath more Godlye wytte and vnderstandyng, more lernynge and knowledge at thys age, thē .xx. of hys progenitors that

that I coulde name had at anye tyme of theyr lyfe.

I tolde you in my laste sermō of ministers of the kinges people and had occation to shewe you howe few noble men were good preachers, and I left out an hystory then whyche I wyl nowe tell you.

There was a byshop of Winchester in kyng Henry the. vi. dayes, whyche kynge was but a chylde, & yet were there manye good Actes made in hys childehode, and I do not read that they were broken.

Thys byshoppe was a great man borne, and did beare such a stroke, that he was able to shoulder the Lord Protectour. Well, it chaunced ỹ the Lorde Protectoure & he fell out, and

the byshoppe would beare no tyynge at all wyth hym, but played me the Satrapa, so that the regente of Fraunce was faine to be sẽt for frõ beyõd the Seas to set theim at one, and to go betwene them.

For the byshoppe was as able and readye to buckle wyth the Lorde Protectoure, as he was wyth hym.

Was not this a good prelate? he should haue bene at home a preachynge in hys Diocesin a wanian. Thys Protector was so noble and Godly a mã, that he was called of euerye mã the good Duke Humfrey. He kept suche a houlse as neuer was kept sence in Englande, wythout any enhaunsyng of rentes I warrãt you, or any such matter.

ter. And the byshop for stãding so styflye by the matter, & bearynge vp the order of our mother ye holie church, was made Cardinall at Calice, & thyther the byshop of Rome sent hym a cardinals hatte, he shold haue had a Tiburne tippet, a halpeny halter, and all suche proude prelates. These Romish hertes neuer broughte good into Englande.

Upon thys the bishop goeth me to the quene Katherin the kinges wife, a proud woman & a stout, & perswaded hir that if ye duke were in such authoritie styl, & lyued, ye people wold honor him more thẽ they dyd the king. And ye king should not be set by, & so betwẽ thẽ, I cã not tel how it came to pas, but at. s

Edmund-

Edmundes bury in a parliamẽt the good Duke Humfrey was smothered.

But nowe to returne to my texte, and to make further rehearsall of ỹ same, the matter begineth this. *Et posquam sederit rex* And when the kyng is sette in the seate of hys Kyngedome, what shal he do? shal he daunce, and dall, ybanket? hauke and hunte? No forsothe syr. For as God set an order in the Kyngs stable as I tolde you in my last Sermon, so wyll he appoynte what pastyme a Kynge shall haue. What must he do then? He muste be a studiẽt. He must wyte Goddes boke hym selfe. Not thynkynge bycause he is a kynge, he hath lycence to do what he wyl, as these worldlye flat-

flatterers are wōt to say. Yea, trouble not your selfe sir, ye mai hauke & hunt, and take youre pleasure. As for the guydinge of your kyngdome and people, let vs alone wyth it.

These flatteringe clawbackes are originall rotes of all mischyue, and yet a kynge maye take hys pastyme in hauckinge or huntynge or such lyke pleasures. But he muste vse thē for recreation when he is wery of waighty affayres, that he mai returne to thē the more lustye. and this is called pastime with good companye. He must wyte out a boke hym selfe. He speaketh of wytynge bicause prin-tynge was not vsed at ỳ tyme.

And shall the kynge wyte it out hym selfe? He meaneth he

shall

shall se it wrytten, and rather then he shoulde be wythout it, wryte it hym selfe.

Jesus mercy, is God so chary wyth a kynge to haue hym wel brought vp & instructed? Yea forsoth. For if the kyng be well ordered, the realme is wel ordered. Where shall he haue a copy of thys boke? of the Leuits. And why? Bicause it shal be a true coppe, not falsifyed.

Moyses lette the boke in an olde cheste, & the Leuites had it in kepyng. And bycause ther should be no errour, no addition, nor takynge away from it, he byddeth hym fetch the copy of the Leuites. And was not here a greate miracle of God, how this boke was preserued? It had layne hyd many yeres and

and the Jewes knew not of it.

Therefore at lengthe when they had found it and knew it: they lamented for they? ignoraunce, that had so long bene wythoute it, & rente they? clothes, repētyng they? vnkaythfulnes, & so ỹ holye byble Goddes boke, that we haue amōg vs, it hathe bene preserued hytherto by a wonderfull miracle of God (though the kepers of it were neuer so mautiouse) sithe euer sythe the byshop of Rome was firste in authoutye, they haue gone about to destroyt, but God worketh wōderfully, he hathe preserued it maugre they? beardes, and yet are we vnthankefull that we can not cōsider it. I wil tel you, what a byshoppe of thys realme sayed

once

once to me, he sēt for me & merueyled that I woulde not consente to suche traditions, as were then sette out.

And I answered hym that I woulde be ruled by Gods boke and rather then I woulde dissent one iote frō it I woulde be torne wyth wylde horsses.

And I chaunced in our cōmunication to name the Lordes supper. Tushe sayeth the Byshop. What do ye call the Lordes supper? What newe terme is that? There stode by hym a dubber, one Doctour Dubber he dubbed hym by and by and sayed that this terme was seldome rede in the doctours.

And I made answer, ẏ I wold rather folowe Paule in vsyng hys termes then them though they

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huntyng or in any pastime, he
maye alwayes commune with
them of it. He shall reade in it
not

not once a yeare, for a tyme, or for hys recreation when he is weary of haukyng or hunting but *Cunctis diebus uite sue.* All ỹ dayes of hys lyfe. Where are those worldlynges now? These bledder puffed vp wylye men? Wo worthy thē that euer they were about any Kynge. But howe shall he read thys boke? as the Homilies are read. Some call theym homlyes, and in dede so they maye be well called, for they are homely handeled.

For though the preestes reade theym neuer so well, yet if the Paryshe like them not, theris suche talkynge and bablynge in the churche, that nothynge can be heard, and if the parish be good, and the preest naught he wil so hacke it, & choppe it, that

that it were as good for theym to be wythout it for any worde that shal be vnderstande. And yet the more pitye. Thys is suffred of your graces bysshops in theyr dioces vnpunished. But I wyll be a suter to youre grace that ye wyll geue youre bysshoppes charge yer they go home, vpon theyr allegiaunce to loke better to theyr flocke, & to se your maiesties iniunctiõs better kepte, and sende youre visitours in theyr bayles.

And if they be founde negligente or fauty in theyr duties oute with them. I require it in Gods behalfe, make thẽ quondams all the packe of them. But peraduenture ye wil saye Where shall we haue anye to put in theyr roumes.

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In dede I were a presumptuous fellow to moue your grace to put them oute, if there were not other to put in theyr places. But youre maiestye hath diuers of your chaplayns, well learned men, & of good knowledge, & yet ye haue some that be bad inough, hãgers on of ỹ court, I meane not those, but if your maiesties chaplayns, & my Lorde Protectours be not able to furnishe theyr places, there is in thys realme, thankes be to God, a greate syghte of laye men well learned in the scriptures, and of vertuouse & Godly cõuersation, better lerned then a greate syght of vs, of the cleargy.

I can name a numbye of thẽ that are able and woulde be glad

I dare say to minister ỹ function if they be called to it. I moue it of conscience to youre grace, lette them be called to it ordrly, let them haue institution, and gyue them the name of ỹ cleargye. I meane not the name onlye, but lette theym, do the function of a bysshop, & lyue of the same. Not as it is in many places, that one shoulde haue the name, and eyghte other the profytte.

For what an enormitie is this in a christian realme to serue in a ciuilitye, hauynge the profyt of a Prouestshyp & a Deanry, and a Personage.

But I wyll tell you what is lyke to come of it. It wyl bryng the cleargy shortely into a very slauerye. I maye not forget

here my Scala celi, that I spoke of in my laste sermon. I wyll repete it now agayne, desiryng your grace in Goddes behalfe that ye wyll remembre it.

The Bysshop of Rome had a Scala celi, but his was a mas matter. This Scala celi, is the true ladder that bryngeth a manne to heauē, the toppe of the ladder of fyrst greese, is thys.

Who so euer calleth vpō the name of the Lorde, shall be saued. The seconde stepe. Howe shall they call vppon hym, in whom they haue no beleue. The thyrd stayer is thys. How shal they beleue in hym of whō they neuer heard? The fourth stepe. Howe shall they heare wythout a preacher. Nowe the nether ende of the ladder is.

How

Howe shall they preach, except they be sēt. This is the fote of the ladder, so that we maye go backeward now, & vse ỹ schoole argumēt. A *primo ad ultimum*. Take awaye preachinge, take away saluation.

But I feare one thynge, & it is: lest for a salfety of a little money, you wyll put in chauntrye Prestes, to saue theyr pentions.

But I wyll tell you, Christe boughte Soules wyth hys blonde, and wyll ye sell theym for golde or syluer.

I would not that ye should do wyth chauntrye prestes, as ye dyd wyth the Abbotes, whē Abbeyes were put downe. For whē theyr enormities were fyrste read in ỹ parlumēt house,

they were so greate and abhominable, that there was nothynge but downe with them. But within a whyle after, the same Abbottes were made bysshops as there be some of them yet alyue to saue and redeme theyr penticōs. O Lorde, thinke ye, that God is a fole, & seeth it not, and if he se it, wyl he not punysshe it. And so nowe for salfety of money, I wold not ye should put in chauntry prestes, I speake not now against suche chauntry prestes as are able to preache, but those that are not able I wyll not haue them put in. For if ye do thys ye shall Answere for it.

It is in the text, that a king ought to feare god, he shall haue the dreade of God before hys eyes,

eyes, worcke not by worldelye polycye, for worldly policie feareth not God.

Take hede of these claubachs, these venemouse people that wyll come to you, that wyl folowe lyke gnatoes and Parasites, if you folowe theym, you are oute of youre boke. If it be not accordynge to Gods worde that they counsayle you, do it not for any worldly policye, for then ye feare not God.

It followeth in the texte. *Vt non eleuetur cor eius.* That he be not proude aboue hys brethren. A kynge muste not be proude, for God myght haue made hym a shepheard, when he made him a kyng, & done hym no wrõge.

There be many examples of proude kynges in scrypture.

As Pharao that woulde not heare the message of God. Herode also, ỹ put John Baptist to death, and wolde not heare hym, he tolde hym that it was not lawefull for hym to marye hys brothers wyfe.

Jeroboam also was a proude kynge. An other kynge there was that worshipped straunge Gods and Idols, of those men whō he had ouercome before in battayle, and when a prophet tolde hym of it. What sayd he. Who made you one of my counsel. These were proud kynges, theyr ensamples are not to be folowed.

But wherefore shall a kynge feare God, and turne neyther to the ryght hande, nor to the left? Wherefore shall he do all hys

thys: *Vt longe tempore regnet, ipse et filii eius* That he may raigne long, he and hys chyldren. Remembre thys I beseech your grace. And whē these flatterers, and flybbergybes an other daye shall come & clawe you by the backe and say.

Syr trouble not your selfe: What should you studye: Why should you do this or that. Your grace maye answer thē thus, and say. What Syrra, I perceyue you are wery of vs, and our posteritye. Doeth not God saiin such a place. That a king should wryt oute a boke of Gods lawe, and readeit: learne to feare God. And whye: That he and his, might raygne long I perceyue nowe thou arte a traytoure.

Tell

Tell hym thys tale once, and I warrãt you he wyll come no more to you, neyther he, nor any other after such a sorte.

And this shal your grace driue these flatterers & claubackes awaye. And I am afrayed I haue troubled you to longe.

Therefore I wyl furnyshe the terte nowe wyth an hystory or two, and thẽ I wyll leaue you to God. Ye haue heard how a king ought to passe ỹ tyme. He muste read the boke of God, & it is not inoughe for hym to reade, but he must be acquainted wyth all scripture, he must studye, and he muste praye, & howe shall he do both these.

He maye learne at Salomon, God spake vnto Salomon, when he was made a kynge, & bade

bade hym aske of hym what he woulde, and he should haue it. Make thy petition sayed God, and thou shalt obtayne.

Nowe marke Salomōs prayer. *domine*, O *domine deus*, sayd he. O Lorde God, it is thou that hast caused me to raigne, and haste set me in my fathers seate, for thou God onelye doeste make kynges. Thus should kynges prayse God, and thanke God as Salomon dyd.

But what was his petition? Lorde, sayed he. *Da mihi cor docile*. He aske a double herte, a wyse herte, and wysedome to goon and to go out, that is to begyn all myne affayres well, and to bringe thē to good effecte and purpose, that I may learne to guyde and gouerne my people

When

Whē he had made his peticion it pleased God wel that Salomon asked wisdome, & neyther ryches nor longe lyfe, & therefore God made hym thys answere, Bycause thou hast chosē wysedome aboue al thynges I wyl gyue ẏ it, & thou shalt be ẏ wyseſt kyng that euer was before the, and so he was, & the wiſeſt in al kynds of knowlege that euer was syth, & thoughe he did not aske riches, yet god gaue him both ryches and honoure, more then euer anye of hys auncitours had.

So your grace must learne howe to do of Salomon. Ye must make your petition, now study, nowe praye. They must be yoked togither, and thys is called paſtime wyth good com-

panye

pany. Nowe whē God had geuen Salomon wysedome, he sente hym by and by occaliō to occupy hys wyt. For God gaue neuer a gyft, but he sent occasion at one tyme or an other to shewe it to Gods glory. As if he sent riches, he sendeth yore mē to be helped wyth it. But now must men occupy theyr goodes other ways. They wil not loke on the poore, they muste helpe their thildrē, & purchase them more lād thē euer their grandfather had before thē. But I shall tell you what Christ sayd. He that loueth his chyld better thē me is not worthye to be my disciple. I cā not se how ye shal stande before God at the later daye, when thys sentence shall be layed agaynste you.

But

But to returne to my purpose, there were two poore women came before Salomon to complayne. They were two harlots, and dwelled togyther in one house, & it chaunced w̄in.iij. dayes they chylded both. The one of these womē by chaūce in the nyght had kylled hyr child and rose pryuely & wēt to the other woman, and toke hir lyue chylde away, and left hir dead chylde in hys place.

Upon that they came both before Salomon to haue the matter iudged, whose the child was. And the one sayed, it is my chylde. Naye, sayeth the other, it is myne. So there was yea, and naye, betwene them, and they helde vp the matter wyth stoldinge after a womā-

lye

ly fashyon. At length Salomō repeted theyr tale as a good iudge, ought to do, and sayd to the one woman.

Thou sayst the child is thine, yea sayed she. And thou sayste it is thyne to the other. Well, fetche me a swerd sayed he. For there was no way now to trye whyche was the true mother, but by naturall inclination.

And so he sayed to one of hys seruantes. Fetche me a swerde and deuyde the chyld betwene them. Whē the mother of the chylde that accused the other hearde hym saye so. Naye for Goddes sake sayed she, let hyr haue the whole chylde, and kil it not. Naye quod the other, neyther thyne, nor myne, but let it be deuided.

Then

Then sayed Salomon. Geue thys woman the chylde, thys is the mother of the chylde. What came of thys? *Audiuit omnis Israel.* When all Israell heard of thys iudgemente, they feared the kyng. It is wysedome and Godly knowlege that causeth a kyng to be feared. One word note here for Gods sake, and I wyll trouble you no lenger.

Woulde Salomon beynge so noble a kynge yeare. if. poore womē. They were poore, for as the scripture saith. They were togyther alone in a house, they hadde not so muche as one seruaunt betwene them boeth.

Woulde kynge Salomon I say heare them in his own person? Yea forsothe. And yet I heare of many matters before my

my Lorde Protectour, and my Lorde Chaunceloure that can not be heard. I muste desyre my Lorde protectours grace to heare me in thys matter, that your grace would heare poore mens sutes your selfe. Putte it to none other to heare, let thē not be delayed. The saying is, nowe that mony is harde euery wher. if he be ryche he shall soone haue an ende of his matter. Other ar fayn to go home with wepīg teares for ani help they can obtain at ani Judges hand. Heere mens suets your selfe I requyre you in godes behalfe & put it not to the hering of these veluet cotes, these vp skippes. Nowe a mā can skarse knowe them from an auncyēt knyght of the countrye.

I can not goto my boke for
yore folkes come vnto me, desi-
rynge me that I wyll speake y
theyr matters maye be heard.
I trouble my Lord of Canter-
burye, & beynge at hys house
nowe and then I walke in the
garden lokyng in my boke, as
I canne do but little good at
it. But some thynge I muste
nedes do to satisfye thys place.
I am no soner in the garden
and haue red a whyle, but by
and by commeth there some or
other knocking at the gate.
Anone cometh my man and
sayth. Syr, there is one at the
gate woulde speake wyth you.
When I come there, then is it
some or other that desireth me
that I wyll speake that hys
matter might be heard, & that

he

he hathe layne thys longe at great costes and charges, and can not onse haue hys matter come to the hearing, but amōg all other, one especially moued me at thys tyme to speake. Thys sit is syr. A gentylwoman came to me and tolde me, that a greate man kepeth certaine landes of hyrs from hyr, & wil-be hyr tenaunte in the spite of hyr tethe. And that in a whole twelue moneth she coulde not gette but one daye for the hearynge of hyr matter, and the same daye when the matter shoulde be hearde, the greate manne brought on hys syde a greate syghte of Lawyers for hys counsayle, the gentilwoman had but one mā of lawe: and the great man shakes him

so that ye cã tell what to do, so that when the matter came to the poynte, the Iudge was a meane to the gentyl woman, that she wold let the great mã haue a quietnesin hyr Lande. I beseche youre grace that ye wyll loke to these matters. Heare them your selfe: Viewe your Iudges: And heare poore mens causes. And you proude Iudges herkẽ what God sayethin hys holye boke. *Audite illos, ita paruum ut magnum.* Heare theym sayeth he, the small as well as the greate, the poore as well as the ryche. Regarde no person, feare no man. Why: *Quia domini iudicium est.* The iudgemente is Goddes.

Marcke thys sayinge thou proude Iudge: The deuyl will

brynge

bynge thys sentence at the daye of Dombe. Helwyl be ful of these Judges if they repent not and amende.

They are worse then the wicked Judge that Christe speaketh of, that neyther feared God, nor the worlde. There was a certayne wyddowe that was a suter to a Judge, & she met hym in euery corner of the streate, cryynge. I praye you heare me, I beseech you heare me, I aske nothyng but ryght

When the Judge sawe hyr so importunate, though I fere neyther God, sayth he, nor the worlde, yet bycause of hyr importunatenes I wyll graunte hyr requeste.

But our Judges are worse then thys Judge was. For

they wyll neyther heare men for Gods sake, nor feare of the worlde, nor importunatenes, nor any thynge elſe. Yea ſome of theym wyll commaund them to ward, if thei be importunat.

I heard ſaye, that when a ſuter came to one of theym, he ſayed. What fellowe is it that geueth theſe folke counſayl to be ſo importunate, he would be punyſhed & cõmytted to ward.

Mary ſyr, puniſhe me then, it is euen I that gaue them coũ-ſayle, I would gladlye be pu-niſhed in ſuche a cauſe. And if ye mend not, I wyll cauſe thẽ to crye oute vppon you ſtyll: euen as longe as I lyue. I wyll doit in dede, but I haue troubled you long. As I begã wyth thyr ſentence. *Quecumque ſcripta ſunt, etc.* So wyl I end now wyth

wyth thys texte. *Beati qui audiunt uerbum dei, et custodiunt illud.* Blessed are they that heare the worde of God and kepeth it.

There was an other sute and I had almoste forgotten it. There is a poore woman that lyeth in the Flete, and can not come by anye meanes that she can make, to hyr answere, and wolde fayne be baylled, offerynge to put in sureties, worth a thousande pounde and yet she cā not be hard. We thinke this is a reasonable cause, it is great pitie ỹ such thynges shold so be. I beseche God, that he wil graunte that all that is amysse may be amēded ỹ we mai hear his worde, & kepe it, ỹ we maye come to ỹ eternall blysse, to the which blysse I beseche God to bryng both you & me. Amen.

¶ The thyrde Sermon of Mayster Hughe Latimer, whyche he preached before the Kynge wythin hys graces Palayce at Westmister the .xrii. daye of Marche.

Quecumque scripta sunt ad nostram doctrinam scripta sunt. All thinges ỹ are wrytten, are wrytte to be oure doctrine. All thinges that be wrytten in Gods holye Boke the Byble, were wrytten to be oure doctrine longe before our tyme, to serue from tyme to time, and so forth to the worldes ende.

Ye shall haue in Remembraunce, mooste benynge and gracyouse Audience, that a prea-

preacher hathe .ii. offices, and the one to be vsed orderly after an other.

The fyrste is *Exhortari per sanam doctrinam.* To teach true doctrine. He shall haue also occation ofttentymes to vse an other, and that is. *Contradicentes conuincere.* To reprehende to conuynce, to cõfute gaynesayers & spurners against the truth.

Whye? you wyll saye, wyll anye bodye gayne saye true doctryne, and sound doctrine? Well, let a preacher be sure, ỹ hys doctrine be true, & it is not to be thought, that any bodye wil gainesaye it. S. Paule had not forsene that ther shold be gaynesayers, he hadde not neade to haue appoynted the confutation of gaynesayinge.

Was

Was there euer yet preachers, but ther were gaynsaiars: that spurned: that winst: ỹ whympered agaynste hym: that blasphemed, that gaynesayed it:

When Moyses came to Egipt wyth sounde doctrine, he had Pharao to gaynesay hym. Jeremy was the minister of the true word of God, he had gainsayers the prestes, & the false Prophets borne vp by Achab.

Ely had all Bals prestes supported by Jesabel to speake agaynste hym.

John Baptiste and our Sauioure Jesus Christe, had the Phariseis, the Scribes, & the prestes gaynsayers to theym. The Apostles, ỹ Apostles had gayne sayers also, for it was

sayd

sayd to saynt Paule at Rome. *Notum est nobis quod ubique secte huic contradicitur.* We knowe that euery man doth gaynesaye thys lernyng. After the Apostles time the crueth was gaynesayed wt tyrãtes, as Nero, Maxentius, Domicianus, and suche lyke, and also by the doctrine of wicked heritikes.

In thep opish masse time, ther was no gaynsayynge, al thynges semed to be in peace, in a concorde, in a quiet agrement. So longe as we had in adoration, in admiratiõ, the popyshe masse, we were then withoute gaynsaying. What was that?

The same ẏ Christe speeakeh of. *Cum fortis armatus custodierit atriũ etc.* When Sathã the deuyl hath the guydynge of the house, he

kepeth

kepeth all in peace ẏ is in his possessyon: whan Sathan ruleth, and bereth domynion in open Religyon, as he dyd with vs whē we preched pardō matters, purgatory matters & pylgremage matters, al was quiet. He is ware inough, he is wily, and circūspect for stiryng vp any sedicion. When he kepeth his terrytory al is in peace.

Yf there were any manne that preached in Englād in times past, in the popes tymes, (as peraduenture ther was .ij or .iij.) straight ways he was takē & naped in ẏ head wyth the title of an heretique. Whē he hath the religyon in possessyon he sturreth vppe no sedytyon, I warrent yow.

Howe many discētions haue we

we hearde of in Turkye? But a fewe I warrant you, He busyeth hym selfe there wyth no discention. For he hathe there dominiō in the open Religion, & neadeth not to trouble hym selfe any further.

The Jewes lyke ronnagates where so euer they dwell (for they be disperst & be tributaries in all contryes where they enhabyte) loke ye. Heare ye anye heriseis amonge them?

But when *fortis super uenerit*, when one stronger then the Deuyl, cometh in place, whych is oure Sauioure Jesus Christe, and reueleth hys worde, then the Deuyll roareth, thē he bestyrreth hym, then he rayseth diuersitie of opiniōs to slaunder Gods word. And if euer cōcord

should

should haue ben in Religion, when shoulde it haue bene but when Christe was here? Ye fynde faulte wyth preachers, ynd saye, they cause sedition. We are noted to be rassh, and vndiscrete in our preachynge. Yet as discrete as Christe was ther was diuersitie, yea, what he was him selfe. For whē he asked what men called hym. His Apostles answered him. Some saye, you are Johan Baptiste, some saye you are Helias, and some saye, you are one of the prophets, and these were they ỹ spake beste of hym. For some sayed, he was a Samaritane, that he had a Deuyll wythin him, a gloser, a drincker, a pot-companion.

There was neuer Prophet to be

to be compared to hym, and yet was ther neuer more discention then when he was, & preached hym selfe.

If it were cõtraried thẽ, wil ye thynke it shal not be cõtraryed nowe, when charitie is so colde and iniquitye so stronge. Thus these backebiters, and sclaunderers must be conuinced.

Sainte Paule sayed. There shall be intractabiles, that wil whympe and whine, ther shall be also *Vaniloqui* vayne speakers. For the whyche Saynte Paule appoynteth the preacher to stoppe theyr mouthes & it is a preachers office to be a mouthe stopper.

Thys daye I muste somewhat do in the seconde office, I muste be a gaynesayer, and

I must stoppe theyr mouthes, conuynce, refell, and confute that, they speake slaũderously of me.

There be some gaynesayers gaynesayers, for there be some slaunderouse people, vayne-speakers, and *intractabiles* whych I must nedes speake agaynst.

But fyrste I wyll make a shorte rehearsall to put youin memorye of that, that I spake in my laste Sermon. And that done, I wyll confute one that slaũdereth me. For one ther is ỹ I must nedes answere vnto, for ye slaundereth me for my preachynge before the kynges maiestye. There be some to blame, that when a preacher is wearye, yet they wyll haue hym speake all at once.

Ye

Ye must tary till ye here more. Ye must not be offēded til ye here therest. Heare al & thē iudg all. What ye are verie hastie, very quicke with youre preachers. But before I enter further into this mater I shal desire you to praye &c.

Fyrst of all as touchinge my fyrst sermon, I wyll ronne it ouer *cursorie*, ryppynge alytle the matter. I brought in an hystorye of the Byble excytinge my audyence to beware of bywalkynges, to walke ordynarilye, playnly, the kinges hygh way, and agre to that, which stādeth with the ordre of a Realme.

I shewed you how we wer vnder ẏ blyssinge of God, for oure kynge is NOBILIS. I shewed you we haue a noble kynge. True

inheritoure to the crowne wi-
oute doubt. I shewed further-
more of hys godly education.
He hath suche schole maysters
as can not be gotten in all the
Realme a gayne. Wherfore we
maye be sure ỳ God blessed this
Realme, although he cursed ỳ
realme, whose ruler is a childe,
vnder whom the offycers be cly
mynge, and gleninge, fluring,
scratchinge, and strappynge, &
voluptuously set on banketing,
and for the mayntenaunce of
their voluptuousnes go by wal-
kes. And although he be yõg,
he hath as good, and as sage a
counsaile, as euer was in Eng-
land, which we maye wel know
by their godli procedinges, and
settynge fourthe of the worde
of God. Therfore lette vs not
be

be worse, then the stiffe necked Jewes. In kyng Josyas tyme whoe beynge yonge dyd alter, chaunge, and correct wonderfully the religion, it was neuer hard in Jeurie that the people repyned or layed. The kynge is a chylde, thys gere wyl not last longe, it is but one or two mens doinges, it will tarry but for a a tyme. The kynge knoweth it not. Woo worthy that euer such mē were borne. Take hede leste for our rebellion God take hys blessynge awaye from vs. I entred into the place of the kynges pastyme. I tolde you howe he muste passe hys tyme in readynge the boke of God, for that is the kynges pastyme by Gods appoyntemente, in the whiche boke he shal lerne to fere God,

Oh howe carefull God is to set in an order al thynges that belong to a king, in hys chamber, in hys stable, in hys treasure house.

These peuishe people in this Realme haue nothynge but ỹ kynge the kinge in theyr mouthes, when it maketh for theyr purpose, as there was a doctor that preached, ỹ kynges maiesty hath his holi water, he crepeth to ỹ crosse, & thē they haue nothynge but the kynge the kyng in theyr mouthes. These be my good people that muste haue theyr mouthes stopt, but if a man tell them of the kyngs proceadynges, now they haue theyr shyftes, and theyr putoffs saying we may not go before a lawe, we may breake no order.

These

These be the wicked preachers
theyr mouthes must be stopte,
these be the gaynesayers. An
other thing there is that I told
you. *Ne eleuetur corregis. etc.* The
kynge must not be proud ouer
hys brethren. He muste order
his people wt brotherlye loue &
charitye. Here I broughte in
exemples of proude kinges. It
is a great pryde in kinges and
maiestrates whē they will not
hear, nor be cōformable to the
sound doctrine of god. It is an
other kinde of pryde in kinges,
when they thinke thē selues so
high, so lofty, that they disdain
& thinke it not for their honor
to heare poore mēs causes them
selues. They haue claubackes
yt say vnto thē. What sir, what
nede you to trouble your selfe?

take you youre pleasure hunt, Hauke, daunce, and dalley, let vs a lone: we will gouerne and ordre the commune weale matters well ynoughe. Woo worth them, they haue byne ẏ roote of al myscheife & destruction in this Realme. A kynge ought not onelye forto reade & studye, but also to praye. Let hym borowe exampleat Salomon who pleased god highly w̄ hys petycion, desyring no worldely thynges, but wysedome, whych god did not onely graũte hym, but because he asked wysedome, he gaue hym many mo thinges. As ryches, honor, & such lyke. Oh, how it plesed god ẏ he asked wisedome? And after he had geuẽ hym thys wisdome he sẽt hym also occatiõ to

vse

ble the same by a couple of strat pets. Here I told an ensample of a meke kynge, whoso continued vntil he came into the company of strāge womē. He hard thē not by meanes, or by any other, but in his own persō, & I thīke verilie ỹ natural mother had neuer had her own child if he had not herd ỹ cause hī selfe They wer *meritrices* Hores although ỹ excuseth ỹ mater, & say they were but tiplers, such as kepe alehouses. But it is but folly to excuse thē, seynge the Jewes were such, and not vnlyke but they had their stewes and the mayntenaunce of whordōe as they had of other vyces.

One thynge I muste here declyer you to reforme my Lordes. You haue putte downe

the Stues. But I praye you what is the matter amended? what auayleth that? ye haue but changed the place, and not taken the whoredome awaye.

God should be honored euerye where. For the scripture sayeth *Domine est terra et plenitudo eius*. All the earthe and the land is the Lordes. What place should be then within a Christyan realme leste for to dyshonour God. I muste nedes shewe you suche newes as I heare. For thoughe I see it not my selfe, notwythstandig it commeth faster to me then I would wyshe. I do as S. Paule doeth to the Corynthyans. *Auditur inter Vos stuprum.* There is suche a whoredome amonge you as is not amonge the gentles. So likewyse. *auditur.* I here saye that there is suche whordom in

Eng-

Englande as nener was sene the like. He charged al the Corinthiās for one mans offence, saiyng. They were al gilty for one mans synne, if they wolde not correcte and redresse it, but winke at it. Lo here may you se how that one mās synne poluted al Corinth. A little leauē as S. Paule sayth, corrupteth a greate deale of dowe. This is, *Commuuicare alienis peccatis.*

I aduertise you in Gods name I heare saye, there is nowe more whoredome in London, thē euer ther was on the bāke These be the newes I haue to tell you. I feare they be true. Ye ought to hear of it, and redres it, I hear of it & as Paul saieth, *Aliqua ex parte credo.* Ther is more open whoredome, more

stude

stiede whordome thē euer was before. For Godes sake let it be loked vpon. It is your office to see vnto it. Now to my confutation. There is a certen mā that shortely after my fyrst sermon, beyng asked if he had byn at ỳ sermon that day, answerd, yea: I praye you sayd he how lyked you hym? marye sayde he, euē as I lyked hym alwayes, a seditious felow. Oh Lord he pinched me there in dede, nay he had rather a ful byt at me. Yet I comfort my selfe with that, ỳ Christ hī selfe was noted to be a sturrer vp of the people agaīst the Emperoure, and was contented to be called sedytiouse. It becommeth me to take it in good worthe, I am not better then he was. In the kynges

daies

daies ẏ dead is a meanye of vs wer called together before him to saye our myndes in certaine matters. In the ende one kneleth me downe, & accuseth me of sedycion, that I had preched sedyciouse doctryne. A heuy salutation, and a hard poīt of suche a mans doynge, as if I should name hym, ye woulde not thynke it. The kynge turned to me and saied. What sa e you to to that syr? Then I kn e led downe, and turned me first to myne accuser, and required hym.

Syr what fourme of preachīge would you appoynt me to preache before a Kynge?

Woulde you haue me for to preache nothynge as concerninge a Kynge in the Kynges sermō?

haue

Haue you any commissyon to a poynt me what I shal preache. Besydes thys I asked hym dyuers othere questyons, and he would make no answer to none of them all. He had nothynge to saye. Then I turned me to the kynge, and submitted my selfe to hys grace and sayd I neuer thought my selfe worthy, nor I neuer sued to be a preacher before your grace, but I was called to it, and would be wylling yf you mislyke me, to geue place to my betters. For I graūt ther be a gret meany more worthi of the rome then I am. And if be so youre graces pleasure to allowe theym for preachers, I could be content to bere theyr bokes after them. But if youre grace allowe me for a preacher,

I

I would desyer your grace to geue me leue to discharge my cõcẽce. Geue me leue to frame my doctryne accordenge to mine audyẽce. I had byn a verie dolte to haue preached so at the borders of your realme as I prech before your grace. And I thãke allmyghty God, which hath all wayes byn my remedy, that mi sayenges were well accepted of the kynge, for lyke a gracyous Lord he turned it into a nother communicatyon. It is euen as the scrypture sayeth. *Cor regis in manu domini.* the Lord dyrected the kynges harte. Certayne of my frendes came to me with tears in their eies, and tolde me, they loked I shoulde haue byn in the tower the same nyght. Thus haue I euer more byn burde-

ned

ned wyth the worde of sedition. I haue offended God greuously, transgressynge hys lawe, and but for hys remedye & hys mercy, I would not loke to be saued. As for sedition, for ought that I knowe, me thinkes, I shoulde not nede Christ, if I myght so saye. But if I be cleare in anye thynge, I am cleare in thys. So farre as I knowe myne owne herte, ther is no man further from sedicion then I, the whiche I haue declared in all my doynges, & yet it hath ben euer laied to me In other tyme, when I gaue ouer myne office, I shold haue receyued a certayne duty that they cal a Pentecostal, it came to the some of fyftye and fyue pound, I sent my commissary

to

togather it, but he coulde not be suffered. For it was sayed a sedition shoulde ryse vpon it. Thus they burdened mè euer wyth sedition. So thys gentilman commeth vp nowe wyth sedition. And wote ye what? I chaunced in my laste Sermon to speake a merye word of the new shylling, to refresh my audtory, how I was lyke to put away my new shyllinge for an old grote. I was herein noted to speake seditiously. Yet I cõforte my selfe in one thynge, that I am not alone, and that I haue a felowe. For it is, *Consolatio miserorum*. It is the comfort of the wretched to haue company Whē I was in trouble, it was obiected & sayed vnto me, þ I was singuler, that no manne thought

thought as I thought, that I loued a singularyte in all that I dyd, and that I toke a waye contrary to the kynge, and the whole parliament, and that I was trauayled wyth thē that had better wyttes then I, that I was contrary to them all ma ryeſy; thys was a ſore thunder bolte. I thought it an yrkſome thynge to be alone, and to haue no fellowe. I thoughte it was poſsyble it myght not be true that they told me. In the .vii. of Jhon the Preſtes ſēt out cer. tayne of the Jewes to bryng Chryſt vnto them vyolentlye. When they came into the tēple, and harde hym preache, they were ſo moued with hys preach yng that they returned home agayne, and ſayed to them that

ſente

sente them. *Nunquam sic locutus est homo ut hic homo.* There was neuer man spake lyke this man. The answered the Pharyses. *Num et uos seducti estis.* What ye brain sycke fooles, ye hoddy peckes, ye doddy poules, ye huddes, do ye beleue hym? are you seduced also? *Numquis ex principibus credidit in eum* Dyd ye see any great man, or any great officer take hys part? doo ye see anye boddye followe hym but beggerly fyshers, and suche as haue nothyng to take to? *Num quis ex phariseis?* Do ye se any holy man? any godly man? anye perfecte man? any lerned man take his parte? *Turba que ignorat legem execrabilis.* Thus laye peple is accursed, it is they that know not the lawe, that takes his parte, and none elles.

Lo here the Pharisees hadde nothynge to choke the people with al, but ignorannce. They dyd as our bysshoppes of Englande, who bybrayded the people alwayes with ignorannce, where they were the cause of it them selues.

Ther were sayth saynt Johñ *multi ex principibus, qui crediderunt in eum.* Many of the chyefe men beleued in hym, and that was contrarye to the Pharisees sayeinge. Oh then bylyke they beleyed hym, he was not alone.

So thoughte I, there be more of myne opinion then I, I thought I was not alone. I haue nowe gotten one felowe more, a companion of sedition, and wot ye who is my felow? Esai the Prophete, I spake but

of

of a lytle preaty chillynge. But he speaketh to Hierusalem after an other sorte, and was so bold to meddle wt their coine. Thou proude, thou couetouse, thou hautye cytye of Hierusalem. *Argentum tuum uersum est in scoriam.*

Thy syluer is turned into: what into testions? *Scoriam*, into drosse. Ah seditiouse wreche, what hadde he to do wyth the mynte? Why shoulde not he haue lefte that matter to some maister of policy to reproue?

Thy Syluer is drosse, it is not fine, it is counterfaite, thy syluer is turned, thou haddest good siluer. What perteined ỹ to Esai? Mary he espied a pece of diuinity in ỹ policy, he threaneth thē gods vengeaunce for it. He wēt to ỹ rote of the matter, whyche was couetousnes.

He espyed .ii. poyntes in it, that eyther it came of couetousnes, which it became him to reproue or els that it tended to the hurt of the poore people, for the naughtynes of the syluer was the occasyon of darth of all thynges in the Realme. He impynges it to them as a greate cryme. He may be called a mayster of sedition in dede. Was not thys a seducious harlot to tell them this to theyr berdes? to theyr face? Thys seducious man goeth also further, sayenge. *Vinum tuum mixtũ est aqua.* Thy wyne is myngled w water. Here he medeleth wyth vintners, be lyke theyre were bruers in those dayes, as they be nowe.

It had byn good for our myssall prestes to haue dwelled in that con-

contrye, for they myght haue ben suer to haue had theyr wyne well mingeled with water. I remembre howe scroupulouse I was in my tyme of blyndnes and ignorancye, when I should saye masse, I haue put in water twyse or thryse for faylinge, in so myche when I haue byn at my Memento. I haue had a grudg in my conscyence, ferynge that I hadde not putte in Water Inoughe.

And that which is here spokē of wine, he meaneth it of al artes in the cyty, of al kynds of faculties, for they haue al their medles & mingelīges. That he speaketh of one thyng, he meaneth generallye of all. I muste tell you more newes yet.

I heare saye, there is a cer-

tayne cõninge come vp in myx-
ynge of wares.

How say you were it not a won-
der to here that clothe makers
should become potycaries.

Yea and as I heare saye,
in suche a place where as they
haue professed the gospell, and
the word of God most earnestly
of a longe tyme. Se how busie
the Deuell is to slaunder the
word of god: Thus the poze go-
spel goeth to wrake. Yf hys clo
the be xviii. yerdes long, he wil
sette hym on a racke, & streach
hym out with ropes, and racke
hym tyll the senewes shrinke a
gayne, whyles he hath brought
him to xxvii. yardes. Whē they
haue brought him to that per-
fection, they haue a prety feate

to

to thynk hym agayne. He makes me a pouder for it, and playes the potycary, they call it flocke pouder they do so incorporate it to ỹ cloth ỹ it is wõdertul to cõsider, truly a goodly inuentiõ. Oh that so goodly wittes shold be so yl applyed, they maye well deceiue the people but they can not deceyue God. They were wont to make beddes of flockes and it was a good bedd to, now they haue turned theyr flockes into a pouder to playe the false theaues with it. O wicked deuil what can he inuent to blaspheme Goddes worde? These myxturs come of couetousnes. Thei are playne theft. Woo worthe that these flockes should so sclãder the word of god.

As

As he sayd to the Jewes, thy wyne is mingeled with water, so myghte he haue sayed to vs of thys Lande. Thy clothe is myngeled wyth flockepouder. He goeth yet on. Thys sedicious man reproueth this honorable cytye, and sayd. *principes tui infideles.* Thou land of Hierusalem, thy magistrats, thy Judges are vnfaythfull, they kepe no touche, they wyll talke of many gaye thynges, they wyl pretende thys & that, but they kepe no promise. Thei be worse then vnfayethful, he was not afrayed to call the officers vnfaythful. *Et socii furum.* Felowes of theues, for theues and theues felowes, be al of one sort. They were wonte to saye. Alike my felowe if I be a thyefe. He calleth

leth pynces theues. Why, are pynces theaues? What a seditiouse harlot was this? was he worthy to lyue in a cõmune weale that would call pynces on that wise, felows of theues? Had they a standynge at shoters hyll, or Stangat hole to take a purse? Whye, dyd they stande by the hygh waye syde? Dyd they robbe? or breake open ani mãs house or doze. No, no. That is a grosse kynde of theauynge. They were pynces, they had a pyncely kynd of theauinge. *Omnes diligunt munera.* They all loue bybes. Bybery is a pyncely kind of theauing. They wyl be waged by ỹ riche eyther to geue sẽtence against the poze, or to putte of the poze mans causes. Thys is the noble

ble thefte of prynces, of magy-
strates. Thei are bribetakers.
Nowe a dayes they call theym
gentle rewardes, let thē leue
theire colouringe, and call thē
by theyr christian name. Bry-
bers. *Omnes diligunt munera.* All, all,
all the prynces, all the iudges
all the prestes, all rulers arre
brybers. What, were al the
magistrates in Jerusalem, all
brybetakers? none good? No
doubte there were some good.
Thys word *Omnes*, signifieth the
mooste parte, and so there be
some good I doubte not of it
in Englande. But yet we be
far worsse thē those styfnecked
Jewes. For we read of none of
thē ẏ winsed, or kicked against
Esaies preachinge, or said ẏ he
was a seditiouse felowe. It be-
houeth

holeth the Magestrate to be incredite, and therefore it might seme ỳ Esai was to blame to speake openly agaynste the magystrates.

It is verye sure that they that be good will beare, & not spurne at the preachers, they that be fautye they muste amende, and neyther spurne nor wynce, nor whine. He that findeth hym selfe touched or galled, he declareth hym selfe not to be vpright.

Wo worthe these giftes, they subuert iustyce euerye where. *Sequntur retribuciones.* Some what was geuē to thē before & they must nedes gyue somewhat again, for gyfte gafe was a good felowe, this gyfte gaffe led thē clen frō iustice. They folow giftes.

A good felowe on a time bad an other of hys frends to a breake faste, and sayed: If you will come you shall be welcome, but I tell you afore hande, you shall haue but slender fare, one dish and that is all. what is that saide he? A puddynge, and nothynge els. Mary sayde he, you cā not please me better, of all mettes, that is for myne owne toth you may draw me round about the towne with a puddyng. These bybinge magistrates, & iudges folow gyftes faster, thē the fellowe woulde followe the puddynge.

I am contente to beare the title of sedition w Esai. Thankes be to God, I am not alone I am in no singularitie. Thys same man that layed sedition thus

thus to my charge, was asked an other tyme, whether he were at the sermon at Paules crosse, he answered ẏ he was there, and beynge asked what newes there. Marye quod he, wonderfull newes, wee were ther cleane absolued, my mule and all hadde full absolution, ye maye se by thys, that he was such a one that rode on a mule and that he was a gentylmā.

In dede hys Mule was wyser then he, for I dare say, the Mule neuer sclaundered the preacher. Oh what an vnhappy chaunce had thys Mule to carye suche an Asse vppon hys backe. I was there at the sermon my selfe, in the end of his sermon he gaue a generall absolution, and as farre as I remem-

member these, or suche other lyke were hys wordes, but at the leaste I am sure, thys was hys meanynge. As manye as do knowledge your selfes to be synners, and confesse the same and standes not in defence of it, and hertely abhorreth it, and wyl beleue in ỹ death of Christ, and be conformable therunto, Ego absoluo Vos: quod he. Now saith thys gentylman, hys mule was absolued. The preacher absolued but such as were sorry and dyd repente. Wilyke then she dyd repente hyr stumblynge, hys Asse was wyser then he a greate deale. I speake not of worldely wysedome, for therin he is to wyse, yea, so wyse, that wyse men marueyle howe he came truye by the tenth part

of

of that he hathe. But in wisdo-
me which consisteth *In rebus dei, in rebus salutis.* in godlye matters, & pertayning to our saluacyō, in this wisedome he is as blynde as a bittel, Thei be, *Tanquam equus et mulus in quibus non est intellectus.* Lyke horses and Mules, that haue no vnderstandynge.

If it were true that the mule repented hyr of hyr stumblyng I thynke shee was better absolued then he. I pray god stop his mouthe, or els to open it to speake better, and more to hys glory. An other man quickned with a word I spoke (as he saied oppробriously agaynste the nobility that theyr childrē dyd not set forthe Gods worde, but were vnpreachynge prelates) was offended wyth me.

I

I did not meane so, but that some noble mens chyldren had set forth Goddes worde, howbeit the poore mens sonnes haue done it alwayes for the moste parte. Johannes Alasco was here a great learned man, and as they say, a noble man in his contry, and is gone his way agayne, if it be for lacke of intertaynement, the more pytye. I woulde wyshe suche men as he to be in the realme, for the realme shoulde prospere in receyuynge of them. *Qui uos recipit, me recipit.* Who receyueth theim, receyueth Christe, and it shoulde be for the kinges honour to receyue them and kepe theym. I heard saye Maister Melancton that greate clarke shoulde come hyther. I woulde wyshe hym

hym and such as he is, to haue cc. pond a yere. The kyng shold neuer want it in hys coffers at the yeres ende. Ther is yet among vs .ii. great lerned men, Petrus martier, and Barnardine, which haue a. C. markes a pese. I woulde the kynge wold bestowe a thousād pound on that sorte Now I wyl to my place a gayn. In the later end of my sermō I exhorted iudges to hear the small as wel as the greate. *iuste quod iustum est iudicare.* You must not onely do iustice, but do it iustlye, you must obserue all the circumstaunces. You must geue iustice, and minister iuste iudgement in time. For the delayinge of matters of the poore folke is as synfull before the face of god as wyllinge

iudgement. I reherſed here a parable of a wycked Iudge. whiche for importunites ſake herde the poore womās cauſe, et cetera. Here is a comfortable place for all you that crye oute and are oppreſſed, for you haue not a wycked iudge, but a mercyfull iudge to call vnto. I am not ſo full of folyſhe pytye but I can conſyder well ynoughe that ſome of you complayne wout a cauſe. They wepe, they wayle, they mone I am ſure ſome not wyth out a cauſe. I dyd not here reproue all iudges, and finde faute with all. I thinke we haue ſome aspaiful magiſtrates, as euer was in Englande, but I wyll not ſweare they be all ſo, and thei that be not of the beſt, muſt be con-

content to be taught, & not disdayne to be reprehended.

Dauid sayeth. *Erudimini qui iudicatis terram.* I referit to yowr conscience.

Vos qui iudicatis terram, Ye that be iudges on the earth, whether ye haue heard poore mens causes with expedycyon or no, Yf ye haue not, thē *erudimini*, be cōtent to be touched, to be tolde. You wydowes, you orphans, you poore people here is a comfortable place for yow.

Though thees Judges of the world wyll not heare you, there is one wil be cōtente with your importunyte, he wyll remedye you, if you come after a ryght sorte vnto him.

Ye say. The Judg doth blame you for youre importunytye, it

is yrckesome vnto hym. He entered into thys parable to tech you to be importune in your peticyon. *Non defatigari.* not to be werye. Here he techeth you, how to come to god in aduersytie, & by what meanes, which is by prayer. I do not speake of the meryte of Christ. For he sayth. *Ego sum uia.* I am the waye, *Qui credit in me habet uitam eternam* Who so beleueth in me hath euerlasting lyfe. But when we are come to Christ, what is our waye to remedy aduersyte in anguyshe, in tribulations? in your necessites? in your iniuries? The waye is prayer.

We are taught by the commaundement of God. *inuoca me in die tribulationis et ego eripiam te.* Thou wyddowe, thou orphane, thou fa-

fatherles chyld, I speke to the ẏ hast no frendes to helpe the, call vppon me in the day of thy trybulation, call vpon me, ego eripiam te

I wyll plucke the awaye I wyll deliuer the, I wyll take the awaye, I wyll releue the, thou shalt haue thy hertes desyer.

Here is the promyse, here is ẏ comfort. Glorificabis me. Thāke me, accepte me for the aucthor of it, and thanke not thys creature or that for it.

Here is the Judge of al iudges, come vnto hym, and he wyll heare you. For he sayeth. Quicquid pecieris patrē in nomine meo. et c.

Whatso euer ye aske in my name, shall be geuen you thoroughe my merytes. You my-

rable people that are wronged in the world, aske of my father in your distresses, but put me a fore, loke you come not wyth braggs of your owne merites but come in my name, and by my merite.

He hath not the propertie of this stout Judge, he wil beare your importunatenes, he wyll not be angrye at your cryinge & callynge. The prophet saith. *Speauerunt in te patres nostri, et exaudiuisti illos.* Thou God, thou god, our fathers did crye vpon the, and thou heardest them. Arte thou not our God as wel as theyrs.

There is nothynge more pleasaunte to God, then for to putte him in remembraunce of hys goodnes shewed vnto our forefathers. It is a pleasaunt

thynge

thynge to tell God of the benefytes that he hath done before oure tyme.

Go to Moyses, who hadde the guydynge of Goddes people, se howe he vsed prayer, as an instrumente to be delyuered out of aduersitye, when he hadde greate roughe mountaynes on euerye syde of hym, and before him the redde sea, Pharaos hoste behynde hym, peril of death roũd about him. What did he? dispaired he? no Whither went he. He repaired to god w̃ this praier, & said nothing. Yet w̃ a great ardency of spirit perced gods eares. Now helpe or neuer good Lord no helpe but in thi hãd quod he Though he neuer moued hys lyppes yet the scripture sayeth

he cryed out, & the Lord heard hym, and sayed. *Quid clamas ad me.* Why cryest thou out so loude? the people hearde hym say nothynge, and yet God saied. Why criest thou out. Straight wayes he stroke the water wyth hys rodde, and it deuided, and stode vp lyke two walles on eyther syde, betwene the whiche Goddes people passed, and the persecutours drowned. Josue was in angwyshe, and like distres at Jericho that true captayne, that fayethfull Judge no folower of retributions, no bybe taker, he was no money manne, who made his petition to almyghty God to shewe hym the cause of hys wrath toward hym, when his army was plaged after the takynge of Jericho.

cho. So he obtayned hys prayer, and learned, that for one mans faulte all the reste were punished. For Achans couetousnes many a thousãde were in agonye, and feare of death, who hid his monie, as he thought from God. But God sawe it well inough, and brought it to lyght.

Thys Achan was a bywalker. Well it came to passe, whẽ Josua knewe it, straightwaies he purged the army, and toke awaye, *malum de israell*, that is wickednes frõ the people. For Josua called him before ỹ people, and sayed, *Da gloriam deo*. Gyue prayse to God, tel trouth mã, and forthwyth he told it. And then he & all hys house suffered deathe.

A

A goodly ensample for al magistrates to folowe. Here was the execution of a true Judge he was no gyfte taker, he was no wynker, he was no bywalker. Also when the Assirias w̄ an innumerable power of men in Josophats tyme ouerflowed ỹ lande of Israell. Josaphate that good king goeth me straight to God, & made his prayer *Non est in nostra fortitudine huic populo resistere.* sayed he, It is not oure strengthe O Lorde to resyste this people, & after hys prayer God deliuered hym, and at the same tyme .x. M. were destroyed. So ye miserable people, you muste go to God in youre anguysshes, and make youre prayer to hym.

Arme your selues with prayer ín your aduersities. Many begyn

begyn to prayse, and sodaynlye caste awaye prayer, the Deuil putteth suche phantasies in theyr heades, as though God could not entend them, or had somewhat elsto do.

But you must be importune and not wery, nor caste awaye prayer. Naye you muste cast awaye synne. God wyll heare your prayer, albeit you be sinners. I sēde you a Iudge that wyll be glad to heare you. You ỳ are oppressed I speake to you Christe in this Parable doeth painte the good wyll of God to you, O miserable people. He ỳ is not receyued, let him not dispayre nor thinke ỳ God hathe forsakē him. For god tarieth tyl he seeth a time, & better can do all thinges for vs, then we our selues can wysshe.

There

There was a wycked Judge &c. What meaneth it ȳ God borroweth hys parable rather of a wycked Judge, then of a good? Bylyke good Judges were rare at that tyme, and trowe ye the deuyll hath bene a slepe euer sence? no, no. He is as busy as euer he was. The commune maner of a wycked Judge is, neyther to feare god nor man. He considereth what a mā he is, & therfore he careth not for mā bycause of his pryd.

He loketh hye ouer the pore, he wyll be hadde in admiration, in adoration, he semeth to be in a protection. Wel, shal he scape? Ho, ho, *Est deus in celo.* There is a God in heauen, he accepteth no persons, he wyll punyshe them.

There

Ther was a poore womā came to this iudge, and sayed. *Vindica me de aduersario* Se that myne aduersary doo me no wronge, he would not heare her but droue her of. She had no money to wage eyther hym, eyther tyē that were abought hym. Did this woman well to be auēged of her aduersarye? maye chrystyan people seke vengeaunce? The Lorde sayeth. *mihi uindictam. et ego retribuam.* When ye reuenge ye take myne office vpon you. Thys is to be vnderstande of priuate vengeaūce. It is lawful for Gods flocke to vse meanes to put awaye wronges, to resorte to Iudges, to requyre to haue sētence geuē of right. Saynte Paule sente to Licias the trybute to haue thys ordinarye

nary, remedy, and Christe also
said. *Si male locutus sum. et c* If I haue
spoken euyll rebuke me? Christ
here answered for hym selfe.
Note here my Lordes and mai-
sters what case poore wydowes
and orphanes be in.

I wyll tell you my Lordes
Judges, yf ye consider thys
matter wel, ye shoulde be more
afrayed of the poore wyddowe,
then of a noble man wyth all
the frēdes and power that he
can make. But nowe a dayes
the Judges be afraied to hear
a poore man agaynst the ryche,
in so muche they wyll eyther
pronounce agaynste hym, or so
dryue of the poore mans sute,
that he shall not be able to go
thorowe wyth it. The greatest
man in a realme cā not so hurt

a Judge

a Judge as the poꝛe wyddow, suche a shꝛewde turne she can do hym. And ẅ what armure I pꝛay you.

She can bꝛynge the Judges shyne ouer hys eares, and neuer laye handes vpon hym. And how is that. *Lachrime miserorum descendunt ad maxillas*, the teares of the pooꝛe fall downe vppon theyꝛ chekes, *et ascendunt ad celum*, and go vp to heauen, & cry foꝛ vẽgeaũce before God the Judge of wyddowes, the father of widowes & oꝛphans. Poꝛe people be oppꝛessed euen bi lawes. *Ve iis qui condunt leges iniquas.* Wo woꝛth to thẽ that make euill lawes

If wo be to thẽ ẏ make lawes agaynst the poꝛe, what shal be to them ẏ hinder & marre good lawes? *Quid facietis in die Vltionis*,

What

What wyll ye do in the daye of vengeaunce, when God wyll vysyt you? He sayeth, he wyll heare the teares of poore wome̅ when he goeth on visitation. For theyr sakes he wyll hurte the Iudge, be he neuer so high *deus transfert regna.* He wyl for wyddowes sakes chaung realmes bynge theym into subiection, pluche the Iudges skyne ouer theyr heades.

Cambises was a great Emperoure, suche an other as our maister is, he had many Lorde deputies, Lord presidence, and leuteuauntes vnder hym. It is a greate whyle a go sythe I read the hystory. It chaunced he hadde vnder hym in one of hys dominions a bryber, a gift taker, a gratifier of rych men,

he

he folowed gyftes, as he that folowed the puddynge, a hand maker in hys office, to make hys sonne a great man, as the olde sayinge is. Happye is the chylde, whose father goeth to the deuyl.

The crye of the poze wydow came to the Emperours eare, and caused hym to slaye the Judge quycke, and layed hys skyne in hys chayze of Judgemente, that all Judges, that shoulde gyue Judgment afterward, shoulde sytte in the same skyne.

Surelyit was a goodly signe a goodly monument, the signe of the Judges skyne, I prayе God we maye once se the signe of the skyne in Englande. Ye wyll saye peraduenture that

this is cruellye & vncharitably spoken, no, no, I do it charitably for a loue I bere to my contreye. God sayeth. Ego visitabo. I wil visyte. God hath two visitations. The fyrst is when he reueleth his word by preachers & where the first is accepted, the seconde commeth not. The secõde visitacyon is vengeance. He went a visitatyon, when he brought the iudges skyne ouer hys eares. If hys worde be dispised he commeth wyth hys seconde visitation w̃ vengeaunce.

Noe preached Gods worde an. C. yeares, and was laught to scorne, & called an olde dotynge fole. Bycause they wold not accepte thys fyrste visitation, God visited the second time

he

he poured downe shewers of rayne tyll all the worlde was drowned.

Loth was a visitour of Sodome, & Gomorre, but bicause they regarded not hys preachynge, God visited theim the seconde time, and brente them all vp wyth brymstone sauyng Loth. Moyses came fyrst a visitation into Egypte w Godes word, and bycause they would not heare him, God visited thē agayne, and drowned theym in the redde sea. God lykewyse with his first visitatiō visited ȳ Israelites bi his prophets, but bicause they woulde not heare his Prophetes, he visited them the second tyme, and disperled them in Assiria and Babilon.

John Baptiste lykewyse and

oure Saioure Chriſte viſited theim afterwarde declarynge to them Goddes wyll, and bycauſe they deſpyſed theſe viſitours, he deſtroyed Hieruſalē by Titus and Veſpaſianus.
Germany was viſited .xx. yeares wyth Gods word, but they dyd not earneſtlye embrace it, and inlyke folowe it, but made a myngle mangle and a hogepotch of it.

I can not tell what, partelye popery, partlye true relygyon myngeled togyther. They ſay in my contrye when they call theyr hogs to ỹ ſwine trough. Come to thy myngle mangle, come pyr come pyr: euē ſo they made mingle mangle of it.
They coulde clatter and prate of the Goſpell, but when al cometh

meth to all, they ioyned popery so withit, that they marde all together, they scratched and scraped all the ruynges of the churche, and vnder a coloure of relygyon turned it to theyr owne proper gayne and lucre. God seynge that they would not come vnto hys worde, now he visiteth them in the seconde tyme of his visytatiō with hys wrathe. For the takīge awaye of godes worde is a manyfeste token of his wrath. We haue now a fyrst vysitacyon in Englande, let vs beware of the seconde. We haue the mynistracyon of hys worde, we are yet well, but the house is not clene swept yet.

God hath sent vs A noble Kynge in thys hys vysytaciō, let

let vs not prouoke him againſt vs, let vs be ware, lette vs not diſpleaſe him, let vs not be vnthankeful, and vnkynde, lette vs beware of bywalkinge and contemnynge of Gods worde, let vs praye diligentely for our kynge, let vs receyue wyth all obedience and prayer the word of God. A worde or two more & I commit you to God.

I wyll monyſhe you of a thing I heare ſaye ye walke inordinately, ye talke vnſemelye other wayes then it becommeth chriſtian ſubiectes.

Ye take vpon you to Judge the Judgementes of Judges. I wyll not make the kynge a Pope, for he wyll haue al thinges that he doeth, taken for an article of our fayth.

I

I wyll not saye but that the kynge, and hys councell maye erre, the Parliamente houſſe boeth hyghe and lowe maye erre. I praye daylye that they maye not erre.

It becommeth vs whatſoeuer they decree to ſtande vnto it and receyue it obedientelye asfarre forthe as it is not manifeſte wycked, and direclye agaynſte the worde of God, it pertayneth vnto vs to thynke the beſte, thoughe we can not render a cauſe for the doynge of euerye thynge.

For *Charitas omnia credit, omnia ſperat* Charitye doeth beleue & truſt all thynges. We oughte to expounde to the beſte al thynges althoughe wee canne not yelde a reaſon.

Therefore I exhorte you good people pronoūce in good parte all the factes & dedes of ỹ magystrates & iudges. Charytie iudgeth the best of al men, and expesyally of magystrates. S Paule sayeth, *Nolite iudicare ante tẽpus donec dominus aduenerit* Judge not before the tyme of the Lordes cõmynge. *Prauum Cor hominis* mans hert is vnserchable, itis a ragged pece of worke, no mã knoweth hys owne harte, and therfore Dauid prayeth ãdsayeth. *Ab occultis meis munda me* Delyuer me from my vnknowne faultes. I am a further offender then I can see. A man shalbe blynded in loue of hym selfe, and not see so much in himselfe as in other men, let vs not therfore iudge iudges. We are comptable to god

god, and so be they. Let them alone, they haue theyr countes to make. Yf we haue charyte in vs we shal do thys. For *charitas operatur.* Charyte. worketh. What worketh it? mary *omnia credere, omnia sperare.* to accepte all thynges in good parte. *nolite iudicare ante tempus.* Judg not before the Lordes commynge. In thys we learne to know Antichryst, which doth eleuate hym selfe in the churche, and iudgeth at his pleasure before the tyme. Hys canonizatyons, & iudging of mē before the lordes iugement, by a manyfest tokē of Antichryst. How cā he know Saynctes? He knoweth not hys owne harte, & he can not knowe then by myracles, For some myracle workers shall go

to

to ỹ deuil. I wyl tel you what I remẽbred yester night in my bed. A meruaylous tale to perceiue, howe enscrutable a mãs herte is. I was once at Orenforthe, for I had occasyon to come that waye, when I was in my office, they toulde me it was a gayner way, and a fayrer waye, and by that occasion I laye there a nyght. Beyng there I harde of an execution that was done vppõ one that suffered for treason It was as (ye know) a dangerous world, for it myght sone cost a mã his lyfe for a wordes speakyng. I cã not tell what the matter was, but the iudge set it so out that the man was cõdemned. The .xij. men came in, and said gylty e, and vpon that, he was iud-

iudged to be hanged, drawen, and quartred. When the rope was about his necke, no man coulde persuade hym that he was in anye faute, and stoode there a great while in the protestation of his innocency. They hanged hym and cutte hym down somwhat sone afore he was clene dead, then they drewe hym to the fyer, and he reuyued, and then he comyng to hys remembraunce confessed his fault, & sayd he was gilty. O a wōderful exēple, it may wel be said. *prauū cor hominis et inscrutabile.* A crabbed pece of worcke and vnsercheable. I wyll leaue here, for I thynke you knowe what I meane well ynough.

I shall not neede to applye thys example any further. As I began euer w̄ this sayinge.

Que-

Quecũque scripta sunt, lyke a truant & so I haue a commune place for the ende, if my memorye fayle me. *Beati qui audiunt uerbum dei, et custodiunt illud.* Blessed be they that heare the word of God, & kepe it. It muste be kepte in memory, in lyuynge, and in our conuersation, & if we so do, we shal come to the blessednes, whyche God prepared for vs thorow hys sonne Jesu Christe, to the which he bryng vs all.

Amen.

The fourth

Sermon of Mayster Hughe Latimer, whyche he preached before the kynges Maiestye within hys graces Palaice at Westmister the xxix. daye of Marche.

Quecumque scripta sunt, ad nostram doctrinam scripta sunt. All thynges that are wrytten, are written to be our doctrin. The Parable that I toke to begin wythall, moost honorable audience, is wrytten in the. xviii. chapter of. S. Luke, and ther is a certayne remnant of it behind yet. The Parable is this. There was a certayne Judge in a cyty, that feared neyther God nor man.

And

And in the same cytye there was a wyddowe that requyred Justyce at his handes, but he woulde not heare hyr, but putte hyr of and delayed the matter.

In processe the Judge seynge hyr importunitye, sayed, thoughe I feare neyther God nor man, yet for the importunitie of the womanne, I wyll heare hyr, leaste she rayle vpõ me, and moleste me wyth exclamations, and oute cryes I wyll heare hyr matter, I wyll make an ende of it.

Oure Sauyoure Christ added more vnto thys and sayed. *Audite quid iudex dicat. et cete.* Heare you sayed Christ what the wicked Judge sayed.

And shall not God reuenge hys

hys electe, that crye vpon him daye and nyghte. Although he tarye and differre theym, I saye vnto you he wyll reuenge theym and that shortelye. But when the sonne of manne shall come, shal he fynde fayth in the earth.

That I maye haue grace so to open the remnaunte of thys parable that it may be to the glory of God, and edifyng of youre soules, I shall desyre you to praye. In the whyche prayer. &c.

I shewed you the laste day, mooste honourable Audience, the cause why oure Sauioure Christe, rather vsed the exemple of a wycked Iudge then of a good.

And

And the cause was for that in those dayes ther was great plentye of wycked Judges, so that he myght borrowe an exemple amonge theym well Inoughe. For there was muche scarsitie of good Judges. I did excuse the wyddowe also for cõmynge to the Judge agaynste hyr aduersary, bycause she did it not of malyce, she dyd it not for appetite of vengeaunce.

And I tolde you that it was good and lawefull, for honeste vertuouse folke, for Gods people, to vse the laws of ỹ realme as an ordinary helpe agaynste theyr aduersaries, and oughte to take them as Gods holy ordinaunces, for the remedies of theyr iniurye and wronges, when they are distressed.

So

So that they do it charitablye louyngelye, not of malyce, not vengeably, not couetouslye.
I shoulde haue tolde you here of a certayne secte of heritikes that speake agaynste thys order & doctrine, they will haue no magistrates nor iudges on the earth.
Here I haue to tell you what I hearde of late by the relatiõ of a credible person, and worshypful man, of a towne in this realme of England, that hath aboue .v. C. heritykes of thys erronious opinion in it as he sayed. Oh so busye the Deuyll is nowe to hynder the worde comminge oute, and to sclaunder the Gospell. A sure argumente and an euident demonstratiõ, that the lyght of Gods

worde is a worde, and that this is a true doctrine that we are taught now, else he would not roze and stirre a boute as he doeth whan he hath the vpper hande. He wyll kepe hys possession quietly as he did in the popyshe dayes, whan he bare a rule of supremacy in peaceable possessiō. If he reigned now in open religion, in open doctrine as he did than, he woulde not stirre vppe erronyouse opinions, he woulde haue kepte vs wythout contencion, wythout dissencion. There is no suche diuersitie of opinions amonge the Turkes, noz amōg the Jews. And whi? for ther he raigneth peaceably in the hole religion. Christe sayeth. *Com fortis armatus custodierit atriū, et c.* Whan the stron-

strong armid man kepeth his house, those thinges ỹ he hath in possession, are in a quietnes, he doeth enioye them peaceably. *Sed cum fortior eo supreuenerit.* But whā a stronger thā he cōmeth vpon hym, whan the lighte of gods word is ones reueled, thā he is busi, than he rores, thē he fyshes abrode, and stirreth vp erronious opinions, to slaunder goddes worde. And thys is an argumente that we haue the true doctryne. I beseche God continew vs and kepe vs. The deuill declareth the same, and therfore he rores thus, and goeth a boute to stirre vp these wanton headdes and busye brayns. And wyll you know where thys towne is? I wyll not tell you dyrectlye. I wyll

put you to muse a lyttle. I wyl vtter the matter by a circumloquiō. Where is it? Wher the byshop of the dioces is an vnpreachynge prelate. Who is that? If there be but one such in al Englād, it is easi to gesse, And if there were no moe but one, yet it wer to many bi one. And if there be moe, they haue the more to answere for, that they suffer in thys realme an vnpreachynge prelacye vnreformed. I remēbre wel what S. Paule sayeth to a byshop. And though he spake it to Timothe beyng a byshop, yet I may say it nowe to the magistrates, for al is one case, alis one matter. *Non communicabis peccatis alienis.* Thou shalt not be partaker of other menne's faultes. Laye not thy han-

handes rashely vpon anye, be not to hasty in makynge of curates, in receyuyng menne to haue cure of Soules that are not worthye of the offyce, that eyther canne not or wyl not do theyr dutye. Do it not. Whye? *Quia communicabis peccatis alienis.* Thou shalt be partaker of other mēnes synnes. Nowe me thinke it nedes not to be partaker of other mēs sinnes we shal find inough of our owne. And what is *Communicare peccatis alienis.* If this be not, to make vnpreachynge prelates, and to suffer them to continue styll in theyr vnpreachynge prelacye?

If the kinge and hys councell should suffer euyll Iudges of thys realme to take bybes, to defeate Iustyce, and suffer

the great, to ouer go the pore, and shoule loke through his fingers and wynke at it shoulde not the kynge be pertaker of their noughtines? And why? Is he not supreme head of the church? what? is the supremacye a dignitie and nothynge else? is it not a dignitie wyth a charge? is it not countable? I thynke it wylbe a chargeable dignitie whan accompte shalbe asked of it. Oh what a vauntage hath the deuyll? what entry hath the wolfe whan the shepard tendeth not his flocke and leades theim not to good pasture? Saynt Paule doeth say, *Qui bene presunt presbiteri duplici honore digni sunt.* What is thys *preesse* It is as muche to saye as to take charge and cure of soules

we

we saye *ille preest*, he is sette ouer the flocke. He hathe taken charge vppon him. And what is *Bene preeße*? Dyscharge the cure. To rule well to fede the flocke w̄ pure foode and good example of lyfe. Well then, *Qui bene presunt duplici honore digni sunt*. They y̆ discharg their cure wel ar worthi double honor. What is thys duble honour? the first is to be reuerensed, to be had in estimacion and reputacion w̄ the people, and to be regarded as good pastours. Another honour is, to haue all thyngs necessarie for their state, ministred vnto theym. Thys is the duble honour that they ought to haue, *Qui presunt bene*, that discharge the cure, if they do it *Bene*.

Their

There was a merye monke in Cambryge in the Colledge that I was in, and it chaũced a greate companye of vs to be togither, entendynge to make good cheare, and to be merye (as scholers wyll be mery whẽ they are disposed). One of the company brought out thys sẽtẽce. *Nil melius quam letari et facere bene.* There is nothyng better then to be merye and to do well. A vẽgeance of that bene (quod the Monke) I woulde ỹ bene had ben banished beyond the sea, and that bene were out, it were well, For I coulde be mery and I could do, but I loue not to do well, ỹ bene marres all to gether. I woulde bene were out quod the mery monk for it inporteth many thinges,

to

to lyue well, to dyscharge the cure. In dede it were better for them yf it were out, And it were as good to be out as to be ordered as it is. It wil be a heuy bene to some of them, when they shal come to theyr compt. But per aduẽture you wil saye What and they preache not at all? Yet *presunt*. Are they not worthye double honoure? is it not an honorable ordre they be in? naye a horrible misorder, it is a horror rather then an honour, and horrible, rather thẽ honourable, if the preacher be naughte, and do not hys duty. And thus go these prelates aboute to wrestle for honoure that the Deuyl maye take his pleasure in sclaunderynge the realme, and that it may be re-

ported

ported abrod that we brede he-
resies amonge oure selues. It
is to be thought that some of
them would haue it so, to bring
in popery agayne.

Thys I feare me is theyr en-
tente. And it shal be blowen a-
brode to oure holye father of
Romes eares, and he shal send
forthe hys thonderboltes vpō
these brutes, and al thys doth
come to passe throrow their vn-
preachynge prelacye.

Are they not worthy double
honor? Naye rather double di-
shonor, not to be regarded, not
to be estemed amonge the peo-
ple, and to haue no liuynge at
theyr hādes? For as good pea-
chers be worthy double honor:
so vnpreaching prelates be wor
thy double dishononre. They
must

muste be at their dublets. But now these .ij. dishonours, what be they? Our sauioure Christe doth shew. *Si sal insatuatus fuerit ad nihilultra ualet, nisi ut proiiciatur foras.* If the salte be vnsauery it is good for nothynge, but to be caste out and trodē of men. By this salt is vnderstande preachers & such as haue cure of soules. What be they worthye then, wherefore serue they? For nothing els but to be cast out. Make thē quōdās, out w̄ thē, cast thē out of ther office. what shold they do w̄ cure ye will not loke to thē? An other dishonor is this. *Vt conculcentur abhominibus.* To be trodē vnder mēs fete, not to be regarded, not to be estemed They be at their dublets styll. S. Paul in his epistle qualifieth a bishop, & saith ye he muste

be

he *Aptus ad docendum, adrefellendum apte.*
To teache and to confute one maner of falſe doctrine.
But what ſhall a man do with aptenes, if he do not vſe it? It were as good for vs to be without it. A byſhop came to me the laſte daye, and was angrye w me for a certayne ſermon that I made in thys place. Hys chaplayne had complayned agaynſte me bycauſe I had ſpoken agaynſte vnpreachynge prelates.

Naye quod the byſhoppe, he made ſo indifferent a Sermon the fyrſt daye, that I thought he woulde marre al the ſecond daye. He wyll haue euery man a quondam as he is. As for my quondamſhyp I thanke God that he gaue me the grace to come

byit by so honest a meanes as I dyd. I thanke hym for myne owne quondamshyppe, and as for them I wyl not haue them made quondams if they discharge theyr offyce. I woulde haue them do theyr dutye. I wold haue no more quondams as God helpe me. I owe theim no other malice then this, and that is none at all.

Thys byshop answered hys chaplayne, well (sayes he) well I dyd wysely to daye, for as I was goynge to hys Sermō, I remēbred me that I had neyther sayd masse, nor mattens, And homeward I gate me as fast as couide, & I thanke god I haue sayd boeth, and let his vnfruteful sermon alone. Unfruitefull sayeth one, an other

saith

sayeth seditious. Wel, vnfruitfull is the best, and whether it be vnfruitfull or no, I can not tell, it lyeth not in me to make it fruitful. And God worke not in your hertes: my preachinge can do you but little good. I am Gods instrument but for a time. It is he that muste gyue the encrease, & yet preachinge is necessarye.

For take away preachynge, take awaye saluation. I tolde you of *Scala Celi*, and I made it a preachyng matter, not a maslynge matter. Christe the preacher of all preachers, the patrone, and the exemplar that all preachers ought to folow, for it was he by whom the father of heauen said. *hic est Filius meus dilectus. ipsum audite.* Thys is my wel-

welbeloued sonne, heare him: euē he whē he was here on the earth, as wysely, as learnedly as circūspectlias he preached, yet hys sede fell in thre partes so that the fourth part onelye was fruteful, and if he had no better luck that was preacher of all preachers, what shall we loke for? yet was ther no lacke in him, but in ỹ groūde. And so now ther is no falt in the preaching, the lacke is in ỹ people, that haue stony hertes & thorny hertes. I beseech God to amēd thē. And as for these folke ỹ speake againste me, I neuer loke to haue their good worde as longe as I liue. Yet will I spek of their wickednes, as lōg as I shalbe permitted to speke As lonz as I liue, I wil be an

enemye to it. No preachers can passe it ouer wythsilence. It is the originall roote of all mischiefe. As for me I owe thē no nother yll wylle, but I praye god amende thē, when it pleaseth hym. Nowe to the parable What dyd the wicked iudge in the ende of the tale? The loue of god moued him not, the law of god was this, & it is writtē in the first of Deuteromye. *Audite eos*, here them. These two wordes wylbe heuye wordes to wycked iudges another daye. But some of thē peraduenture will saye. I will heere thē, but I will here suche as will geue bybes, and theis that wyll do me good turnes. Nay ye be hed ged out of that lyberty. He sayeth. *Ita paruum vt magnum* The smale

as

as well as the greate. Ye muſt do *iuſtum*, deale Juſtelye: minimſter iuſtice, and that to all men, and you muſte do it *iuſte*. In tyme conuenient, without anye delayes, or dyuynge of, wyth expedition.

Wel, I ſaye, neyther thys lawe, nor the worde and commaundemente of God moued thys wycked Judge, nor the miſerye of thys wyddowe, nor the vpryghtenes of hyr cauſe, nor the wrong which ſhe toke, moued hym, but to auoyde importunitie, and clamoure, and exclamation, he gaue hyr the hearynge, he gaue hyr fynall ſentence, and ſo ſhe had hyr requeſte.

Thys place of Judgemente it hath bene euer vnperfecte,

it was neuer ſene that all iudges dyd theyr dutye, that they woulde heare the ſmall as wel as the greate. I wyl not proue thys by the wytnes of any priuate magiſtrate, but by the wyſeſt kynges ſayinge that euer was: *Vidi ſub ſole* ſayeth Salomon, *in loco iuſticie, impietatem, et in loco equitatis iniquitatem.* I haue ſene vnder the ſonne that is to ſaye ouerall in, euerye place where right iudgement ſhoulde haue ben wickednes, as who ſhould ſay bybes taking, defetyng of iuſtice, oppreſſing of the power. Men ſente away wyth weping teares, wythout anye hearing of their cauſes, and in the place of equitie ſayeth he: I haue ſene equitie. No equitye. No iuſtice, a ſore worde for Solomon

mon to pronounce vniuersally, generallye, and if Solomon sayed it, there is a matter in it.

I wene he sayed it not onely for hys owne tyme, but he sawe it both in those that were before hym and also in those that were to come after hym. Nowe coms Esaye and he affirmeth the same speakeynge of the iudgementes done in hys tyme in the common place as it might be Westmyster hall, the gylde hall, the iudges hall, the pretoryt house.

Call it what you wyll. In the open place. For iudges at that tyme, accordynge to the maner, sat in the gates of the citie in the hie waye.

A goodly and a Godly order for to sitte, so that the poore people maye easely come to them. But what sayeth Esay that seditiouse felowe? He sayeth of his contrey this. *Expectaui ut faceret iudicium, et fecit iniquitatem.* I loked ỹ the Judges shoulde do theyr dutye, and I sawe them worke iniquitye.

Ther was bribes walking, money makynge, makynge of handes quod the Prophete, or rather almyghtye God by the Prophete, suche is theyr partialitie, affection, and bribes. They be suche money makers inhaunters, and promoters of them selues.

Esay knewe this by the cryynge of the people. *Ecce clamor populi.* sayeth he. And thoughe

some

some amonge theim be vnreasonable people (as manye be nowe adayes) yet no doubte of it some cryeth not wythoute a cause. And why? Theyr matters are not hearde, they are fayne to go home with weping teares, that fal down by their chekes, and ascende vp to heauen and crye for vengeaunce. Let Judges loke about them, for surelye God wyll reuenge hys elect one day.

And surely me thynke, if a Judge woulde followe but a worldely reason, and waye the matter politykelye, wythoute these ensamples of scripture, he should feare more the hurt ỹ maye be done hym by a poore wyddowe, or a miserable man, then by the greatest Gentyl-

man of them all. God hath pulled the iudges skins ouer their heades, for the poore mans sake yea the poore wydowe may do hym more hurte with her poore pater noster in her mouth, thē any other weapon, and wyth ii or iii wordes shall brynge him downe to the grounde, and destroye hys tolytye, & cause him to lese more in day, thē he gate in seuē yeres, for God wyll reuenge these miserable folkes, that cannot healpe theym selues. He saieth. *Ego in die uisitationis. et c.* In the daye of visitation I wyll reuenge theym. *An non ultiscetur anima mea?* Shal not my soule be reuenged? As who shoulde saye.

I muste neades take theyr parte. *Veniens ueniam et non*

Yes

yes thoughe I tarye, and thoughe I seme to lynger neuer so longe, yet I wyl come at length, and that shortely.

And if God spake thys, he wyll performe hys promyse. He hathe for theyr sakes as I tolde you, pulled the skynne ouer the Judges eares of this. Kynge Dauid trusted some in hys olde age, that dyd hym no very good seruice.

Now if in the people of God there were some folkes that fell to bybynge, then what was there amonge the Heathen?

Absalon Dauyds sonne was a bywalker, and made a disturbaunce amonge the people in hys fathers tyme.

And thoughe he were a wicked man, and a bywalker, yet some there were in that tyme that were good, & walked vprygtly.

I speake not thys agaynste the Iudges seate. I speake not as though all iudges were naught, and as though I dyd not holde wyth the Iudges, magistrates, and officers, as the Anabaptistes these faulse heritykes do. But I Iudge thē honorable, necessary, and Goddes ordinaunce. I speake it as scripture speaketh to giue a *caueat* and a warnynge to all magistrates, to cause theim to loke to theyr offices, for the deuyll, the greate magistrate, is very busy nowe, he is euer doynge, he neuer ceaseth to go about

bout to make ther like him self.
The prouerbe is. *simile gaudet simili.*
Lyke wolde haue lyke. If the
the iudge be good and vpright
he will assaye to deceyue hym
eyther by the subtil suggestion
of crafty lawiers or ells by fals
wyttnesse, and subtil vttering
of a wrong matter. He goeth a-
bout as much as he can to cor-
rupte the mē of lawe, to make
them fal to bribery, to lay bur-
dens on poore mennes backes,
& to make thē fal to periurye, &
to bring into the place of iudge
ment all corruption, iniquyte,
& impietie. I haue spoken thus
muche, to occasion all Iudges
& magistrates to loke to theyr
offices. They had nede to loke
about them.
This gere moued saynt Chrisо-
stome

stome tospeake thys sentence. *miror si aliquis rectorum potest saluari.* I maruayle (sayd thys doctour) if any of these rulers, or great magestrates can be saued.

He spake it not for the impossibilitie of the thinge (God forbyd that all the magestrates and iudges should be condemned) but for the difficultie.

Oh that a man might haue the contemplation of hell, that the deuyll would alowe a man to loke into Hell, tose the state of it, as he shewed al the world when he tempted hym, in the wyldernes. *Commonstrat illi omnia regna mundi. ec.* He shewed him al the kyngedoms of the worlde, and all theyr Iolitie, and tolde him that he woulde gyue hym all if he would knele down & worshyp

thyp hym. He lyed lyke a false harlot, he coulde not gyue thē he was not able to giue so muche as a gose wynge, for they were none of hys to giue.

The tother that he promised them vnto: had more ryght to thē then he.

But I saye if one were admitted to viewe hell thus, and beholde it thoroughlye, and the deuyll would saye. On yonder syde are punished vnpreaching prelates, I thynke a manne shoulde se as farre as a kēnyng and see nothynge but vnpreachynge Prelates.

He mighte loke as farre as Calyce I warrāt you. And thē if he woulde goe on the other syde, and shewe wher bybing

Iud-

iudges were, I thynck he shuld see so many ỹ there were skant roume for any other. Our lord amend it. Well to our matter. Thys iudge I speake of, sayd. Though I feare neyther god, nor man, &c. And did he thynke as he sayde? Dyd he thynke thus? Is it the manner of wicked iudges to cõfesse, theyr faultes? nay he thought not so. And a man had come to hym, & called hym wycked, he wold forthwyth comm aũnde him to warde, he woulde haue defended hym selfe stoutely.

It was God that spake in hys conscience. God putteth hym to vtter such thynges as he sawe in hys hert, and were hyd to hym selfe.

And there be lyke thynges in the

in the scripture, as. *Dixit insipiens in corde suo non est deus.* The vnwyse man sayed in hys herte, there is no God, and yet if he sholde haue bene asked the question, he woulde haue denyed it.

Esai the prophet sayth also. *mendatio protecti sumus.* We are defēded wyth lyes. We haue putte our truste in lyes.

And in an other place he saieth. *Ambulabo in prauitate cordis mei.* I wyll walke in the wyckednes of my herte. He vttereth what lyeth in hys herte not knowen to hym selfe, but to God

It was not for nought that Ezechiell described mans hert in hys colours. *Prauum cor hominis et inscrutabile.* The herte of man is naughty, a croked, and a froward pece of worcke.

Let

Let euery man humble hym
selfe, and acknoweledge hys
faulte: and do as sainte Paule
dyd. When the people to whō
he had preached, had sayd ma-
ny thynges in his commenda-
tion, yet he durste not iustifye
hym selfe, Paule woulde not
prayse hym selfe to hys owne
iustification, and therfore whē
they had spoken these thinges
by him, I passe not at al saieth
he, what ye saye by me. I wyll
not stande to youre reporte, &
yet he was not froward, that
when he hearde the trueth re-
ported of hym, he woulde saye
it to be faulse, but he sayed, I
wyll neyther stand to your re-
port, though it be good & iuste,
neyther yet I wyll saye that
it is vntrue. He was Bonus pastor.

A good shephearde, He was one of theym, *Qui bene presunt.* that discharged hys cure, and yet he thought ỹ there mighte be a further thynge in hym selfe, then he saw in hym selfe. And therefore he sayed. The Lorde shall Judge me. I wyll stande onely to the Judgemēt of the Lord. For loke whome he Judgeth to be good, he is sure he is safe, he is cocke sure. I spake of this gere the last day, & of some I had little thāke for mi labor. I smelled some folkes that were greued wt me for it, because I spake againste temerarious iudgmēt. What hath he to do wt iudgmēt? say thei. I wēt about to kepe you frō arrogant iudgment. Wel I coulde haue sayd more thē I did, and I can saye muche more nowe.

For

for why? I knowe more of my Lord admirals deathlith that tyme, then I did know before. O say they. The man dyed very boldely, he woulde not haue done so, hadde he not bene in a iuste quarell.

This is no good argument my frendes. A man semeth not to feare death, therfore his cause his good. This is a deceiuable argumēte. He wēt to his death boldely, ergo he standeth in a iuste quarel.

The Anabaptistes that were brente here in diuers townes in England (as I heard of credible menne, I sawe them not my selfe) wente to they? death, euen *intrepidæ*, As ye wyll saye woute anyefeare in the worlde, chearfully. Well, let them go.

Ther

There was in the olde doctours tymes an other kynd of poysoned heritikes, that were called Donatistes. And these herityques went to theyr execution as thoughe they should haue gone to some ioly recreation or banket, to some bealye cheare, or to a playe, & wyll ye argue then? He goeth to hys death boldely, or chearfullye, Ergo he dyeth in a iuste cause. Nay that Sequel foloweth no more then thys.

A man semes to be a frayed of death, ergo he dyeth euyl, & yet our Sauioure Christ was afraied of death himselfe.

I warne you therefore, and charge you not to iudge theim yͤ be in authoritie, but to praye for them. It becommeth not to

iudge greate magistrates, nor to condempne theyr doynges, vnlesse theyr deades be openly & aparaũtly wycked. Charitye requireth ỹ same, for charitye iudgeth no man, but well of euery bodye. And thus we may try whether we haue charitye or no, & if we haue not charity, we are not Gods disciples, for they are knowẽ by that bagge Ye that is his disciple hath the, worcke of charitie in hys brest.

It is a worthy sayinge of a clarke. *Charitas si est, operatur, si non operatur, non est.* If there be charitye it worcketh, *Omnia credere, omnia sperare.* To beleue all thynges, to hope all, the beste of the magistrates, and not to stand to the defending of a wicked matter. I wyll go farre w̃ you now. If

I shoulde haue sayed all that I knewe, youre eares woulde haue ykked, to haue hearde it, and nowe God hath brought more to light. And as touching the kind of his death, whether he be saued or no, I refar ẏ to God only. What God can do, I can tell. I wyl not deny but that he maye in the twynkelynge of an eye, saue a man & turne hys herte. What he dyd I can not tell. And whē a man hath two strokes wyth an axe, who can tell that betwene two strokes he doeth repent. It is very hard to iudge. Wel, I wil not go so nie to worke, but this I wyl say, if they axe me what I thynke of his death, that he dyed very daungerously, ykelomlye, horryblye.

The man beyng in the tower wrote certayne papers whych I saw myselfe. They were two lyttle ones, one to my Ladye Maryes grace, and an other to my Lady Elizabethys grace, tendynge to thys ende, that they shoulde conspyre agaynst my Lordprotectours grace. Surely so seditiously as could be. Nowe what a kind of death was thys, that when he was ready to laye his head vpō the blocke, he turnes me to the lieutenauntes Seruaunte and sayeth.

Byd my seruaunt spede the thyng that he wottes of? Well the worde was ouer hearde. Hys seruaunte confessed these two Papers, and they were founde a showe of hys. They were

were sowen betweue the solles of a veluet showe. He made his ynke so craftely, and with such workemãshyp as the lyke hath not bene sene.

I was prisoner in the tower miselfe, and I could neuer inuent to make ynke so. It is a wonder to heare of his subtilitie. He made his pen of the aglet of a poynte that he plucked from his hosse, and thus wrought these letters so seditiously as ye haue hearde, enforsynge manye matters agaynste my Lord protectours grace, and so forth. God had lefte him to him selfe, he hadde cleane forsaken hym. What woulde he haue done if he had lued styll? that went about this gere when he layed his head on the blocke at

the ende of hys lyfe. Charitie (thei say) worcketh but Godly, not after this sorte. Wel, he is gone, he knoweth hys fare by thys, he is eyther in ioye or in payne. Ther is but two states if we be once gone. Ther is no chaunge. Thys is the speache of the scripture. *Vbicumque lignum ceciderit ibi erit siue in austrum. siue in aquilonem.*

Wher so euer the tre falleth, eyther into the southe, or into the north, there it shall reste. By the fallynge of the tree, is signified the death of man. If he fall into the southe, he shall be saued.

For the Southe is hote, and betokeneth charity or saluation. If he fall in the northe in the colde of infidelitye, he shall be damned. Ther are but two

two states, the state of saluation, and the state of damnatiō. There is no repētaunce after thys lyfe. But if he dye in the state of dampnation, he shall ryse in the same. Yea, though he haue a whole monkerye to synge for hym. He shall haue hys fynall sentence when he dyeth.

And that seruante of hys, that cōfessed and vttered this gere, was an honest man. He dyd honestly ein it, God put it in hys hert. And as for the tother whether he be saued or no I leaue it to God. But surely, he was a wycked manne, the realme is well rydde of hym. It hath a treasure, that he is gone. He knoweth hys fare by thys.

A terrible exemple surely, and to be noted of euery man. Now before he shoulde dye, I heard say he had commendations to the kynge, and spake manye wordes of hys maiestye. All is the kynge, the kynge. Yea Bona uerba. These were fayre wordes the kyng, the king. I was trauailed in the tower myselfe wyth the kinges commaundement, and the counsayle, and there was syr Robert Cunstable, the Lord Hussye, the Lorde Darsy, and the Lord Doersy, he was telling me of the faithfull seruyce that he hadde done the kynges magesty that dead is. And I had sene my Soueraigne Lord in the felde (sayd he) and I had sene hys grace come agaynste vs, I woulde haue

haue lyghted from my horsse, and taken my swerde by the poynte, and yelded it into hys graces handes. Mary quod I but in the meane seasō ye plaied not the part of a fayethfull subiecte in holdynge wyth the people in a cōmotiō, & a disturbaūce. It hath bene the cast of altraytours to pretēd nothing agaynste the kynges person, they neuer pretende the matter to the kynge, but to other. Subiectes maye not resiste anye magestrates, nor ought to do nothynge contrarye to the the kynges lawes. And therefore these wordes the king and so forth are of smale effecte. I heard once a tale of a thinge ȳ was done at Oxford. xx. yeres ago, & the like hath bene sence

in

in realme as I was enformed of credyble parsons, & some of them that sawe it be a liue yet. There was a prieste that was robbed of a gret some of mony & therwere. iij of the attached for the same roberye and to be breife were condemned and broughte to the place of execution. The fyrste man, when he was vpō the ladder denied the matter vtterlye, and toke hys death vpōit that he neuer cōsented to the roberi of the priest nor neuer knew of it. When he was deade, the seconde fellowe comes & makes his protestation & acknowledged the fault, sayinge, that amonge other greuous offēces ẏ he had done he was accessarye to thys robbery and sayeth he, I had my part of it, I crye god mercye, so had

had this fellowe that dyed before me his parte. Nowe who cā iudge whether felow this died wel or no? Who cā iudge a mās herte? The one denyed the matter, and the tother confessed it, there is no iudgynge of suche matters. I haue heard muche wyckednes of this man and I haue thought oft, Jesu, what wyll worth, what wylbe the end of this man? When I was with the byshoppe of Chechester in wales (I was not so with him, but my frēdes might come to me and talke with me) I was desierous to here of executions done (as ther was euery weke some in one place of the citie or other) for ther was the wekes sessions at newe gate, and fourthnight sessiōs at the Marshialsye, and so fourthe.

I

I was desirous I say to heare of execution, because I loked that my parte shoulde haue. bene in, I loked euery daye to be called to it my selfe. Among al other I heard of a wanton woman, a nawghty lyuer, a whore a vayne bodie that was led from new gate to the place of execution for a certayne roberye that she had committed and she had a wycked communicacion by the waye, here I wil take occasion to moue your grace that suche men as shalbe put to death maye haue leraned men to geue them instruction, and exhortacion. For the reuerence of God when they be put to execucion, let theym haue instructours, for manye of them are cast away for lacke

of

of instruction, and dye myserably for lacke of good preaching. Thys woman I saye, as she went by the waye had wanton and folyshe talke as thys, that if good fellowes had kept tuch wyth her, she had not bene at thys tyme in that case, and amongeste all other taulke, she sayed, that such owne, and named thys man had her maydenhead fyrste, and hearynge thys of hym at that tyme, I loked euer what woulde be his ende, what woulde be come of hym. He was a man the fondest from the feare of God that euer I knowe. Or heard of in Englande. Fyrste he was authour of al this womās whoredome. For if he had not had her maidenheade, she myght haue bene

bene maryed, and become an honeste woman, wher as now beynge nought wyth hym, she fell afterwarde by that occasion, to other. And they that were noughte wyth hyr, fel to robbery, and she folowed, and that he was author of al thys.

This gere came by Sequels Peraduenture thys may seme to be a lyght matter, but surelye it is a greate matter, and he by vnrepentaunce fel from worse to worse, and from worse, to worste of al, til at the length he was made a spectacle to all the world. I haue heard say, he was of the opinion, that he beleued not the immortalitie of the soule, ỹ he was not right in ỹ matter, and it might wel appeare by the tokynge of hys death

death. But ye wyll say. What ye sclaunder hym, ye breake charitie.

Naye it is charitye that I do. We can haue no better vse of hym nowe, then to warne other to beware by hym.

Christe sayeth, *memores estote uxoris Lothe.* Remēbre Lothes wife. She was a woman that wold not be contente wyth hyr good state, but wrestled wyth Goddes callyng, & she was for that cause turned into a salt stone, & therefore the scripture doeth name hir as an ensāple for vs to take hede by. Ye shal se also in the .ij. Epistle of. S. Peter the second Chapter, how that God Almyghtye spared not a numbre of hys Aungelles, whyche sinned agaynst hym to

make

make them examples to vs to beware by. He drowned the whole world in the tyme of Noe and destroyed forsynne the cites of Sodome and Gomorye, and why? *fecit eos exemplum iis qui impie forent acturi.* He made theim an example to them that shoulde do wyckedlye in tyme to come if God woulde not spare them thynke ye he wyll fauoure vs? Thus may thys mā be an example to vs. Let vs al subiects iudge wel of oure maiestrates, in suche matters and be contente wyth their doinges, and loke not to be of ỹ cousaile. And thus toke I occasiō to speake of him, & to profytte you therebye, and I beseech you so to take it. He may be a good warnyng to vs, and this is the best dede that

the

we can haue of him nowe.

I wil goon a word or two, in the application of the parable, and then I wyll make an ende To what ende, and to what purpose brought Christe thys parable of the wycked iudge. The ende is, that we shoulde be continually in prayer. Prayer is neuer interrupte but by wickednes. We must therefore walke orderly, vp ryghtly, callinge vpon God in al our troubles, and aduersities, and for this purpose ther is not a more cõfortable lesson in al the scripture, then heare nowe in the lappynge vp of the matter. Therefore I wyll open it vnto you. You miserable people, if there be any heare, you that are oppressed with greate men

and cã get no healpe, I speake for youre comforte, I will open vnto you, whyther ye shall resort, when ye be in any distres. Hys good wylis redy alwaies at hande, whensoeuer we shal call for it. And therefore he calles vs to hym selfe. We shal not doubte if we come to hym. Marke what he sayth to cause vs beleue that oure prayers shalbe herde. Et deus non faciet uindictam? He reasõs after this fashyon, wyl not God, sayeth he, reuenge hys electe? and heare theim? seing the wycked iudge heard the wydowe? He semeth to go plainely to worcke, he wil leth vs to prayeto God, and to none but to God. We haue a maner of reasonynge in the scholes, and it is called A minori

ad

ad maius. Frō the lesse to the more, and that maye be vsed heare. The iudge was a tirant, a wicked mā, God is a patron, a defēder, a father vnto vs. If the iudge then, beynge a tyrante, woulde here the pooer wyddowe, muche more God wyll here vs in all distresses. He beynge a father vnto vs, he wyll heare vs soner, then the other beynge no father, hauynge no fatherly affection. Moreouer, God is naturallye mercyful.

The iudge was cruell, and yet he healped the wyddowe, much more then God wil helpe vs at our nede.

He sayeth by the oppressed. *Com ipso sum in tribulacione.* I am with hym in hys trouble. Hys tribulacion is myne.

I am touched wyth hys trouble. If the Iudge then beynge a cruell man hearde the wydowe, muche moze God wyll healpe vs, being touched with oure affection. Furthermoze, thys iudge gaue the wydowe no commaundemente to come to hym, we haue a commaundemente to reſoꝛt to God foꝛ he ſayeth. *inuoca me in die tribulacionis*, call vpon me in the daye of thy tribulacion, whiche is as well a commaundemente, as *Non furaberis*. Thou ſhalt not ſteale.

He that ſpake the one, ſpake the other and whatſoeuer he be that is in trouble, and calleth not vpon God, bꝛeaketh hys commaundemente. Take hede theꝛefoꝛe. The iudge dyd not pꝛomiſe the wydowe helpe,

God

God promised vs help, & wyl he not performe it? He wyll, he wil. The Iudge (I say) did not promise the wyddowe healpe. God wyll geue vs both hering and helpynge. He hath promised it vs w̄ a dubble othe. *Amen, amen*, sayth he, verily, verely, he doubles it.

Quecumque pecieritis. et c. whatsoeuer ye shal axe in my name, ye shal haue it. And thoughe he put of some sinner for a tyme, and suffer hym to byte on the bridell, to proue hym (for there be many begynners, but fewe continewars in prayer) yet we may not thyncke that he hath forgotten vs, & wil not healpe vs. *Veniens ueniet, et non tardabit.* When the healpe is moste nedefull, thē he wil come & not to tarye. He knoweth whē it shalbe best

for vs to haue healpe, though he tarye he wyll come at the laste.

I wyll trouble you but halfe a quarter of an houre, in the application of the parable, and so commit you to God.

What should it meane ỹ God would haue vs so diligent and earnest in praier? Hath he such pleasure in our worckes? Many talke of prayer, and make it a lyplabour thynge. Praying is not bablyng, nor prayinge is not monkerye.

It is to miserable folke that are oppressed a confort, solace, and remedy.

But what maketh our prayer to be acceptable to God? It lyeth not in our power. We must haue it by an other meane.

Re-

Remembre what God sayed of hys sonne.

hic est filius meus dilectus, in quo mihi bene complacui. This is my dear son in whome I delyte. He hathe pleasure in nothynge, but in hym.

Howe cometh it to passe thē, that our prayer pleaseth God. Oure prayer pleaseth God, bicause Christe pleaseth God. When we praye, we come vnto hym, in the confydence of Christes merites, and thus offerynge vp oure prayers, they shal be heard for Christes sake. Yea, Christe wyl offer them vp for vs, that offered vp once his Sacrifyce to God, whych was acceptable, and he that commeth wyth anye other meane thē this, god knoweth him not

Thys is not the missal Sacrifice, the poppyshe sacrifice to stand at the aultare, and offer vp Christe agayne. Out vpon it that euer it was vsed.

I wyll not saye naye, but ẏ ye shall fynde in the olde doctours thys worde *Sacrificium*, but there is one generall solution for all the doctours that. S. Augustyne sheweth vs.

The sygne of a thinge hath oftẽ times the name of ẏ thing that it signifieth. As ẏ supper of the Lord is the Sacrament of an other thinge, it is a commemoratiõ of his death which suffered once for vs, & bycause it is a signe of Christes offering vp, therefore it beares ẏ name therof. And thys Sacrifyce a woman can offer as well as a

man,

man. Yea, a poore woman in the belfre hath as good authoritie to offer vp thys sacrifyce, as hath the byshop in hys *pontificalibus*, wyth hys myter on hys heade, hys rynges on hys fingers, and Sandales on hys fete. And whosoeuer commeth alkynge the father remedy in hys necessity for Christes sake, he offereth vp as acceptable a sacrifice as any byshop can do. And so to make an ende.

Thys muste be done with a constaunte fayeth, and a sure confidence in Christe. Fayeth, fayeth, fayth. We are vndone for lacke of fayeth. Christe nameth fayth here, Fayeth is altogyther. When the sonne of man shall come, shall he fynde fayeth on the earthe? Why

spea-

speaketh he so muche of fayth: because it is hearde to fynde a true fayeth. He speaketh not of a politicall fayth, a fayth set vp for a tyme, but a constant, a permanent, a durable faythe, as durable as godes word. He came many tymes. Fyrst in the tyme of Noe, whē he preached, but he founde lytle fayth. He came also whē Loth preached, when he destroyed Sodome & Gomorhe.

But he found no fayth, and to be short he shall come at the latter daye, but he shall fynde a lytle fayth. And I wene the daye be not farre of, and when he was here carnallye, dyd he fynde anye faythe? Manye speake of fayth, but fewe ther be that hath it.

Christ

Christe mourneth the lacke of it. He complayneth that when he came, he founde no fayeth.

Thys faith is a great state, a Ladye, a Duches, a greate womanne, and she hath euer a great company and trayne aboute hyr (as a noble state ought to haue) fyrste she hathe a gentilmā vsher that goth before hir, and where he is not, there is not Lady fayth.

This Gētilman vsher is called *Agnition*, knoweledge of syn, whē we enter into our hert, & acknowledge our faultes, and stād not about to defēd thē. He is none of these wynkers, he kyckes not when he heares hys fault. Nowe as the Gentilmā vshere goth before hir, so

she

she hath a trayne that cometh behynde hyr, and yet though they come behynde, they be all of faythes companye, they are all wyth hyr, as Christe when he counterfaited a state going to Hierusalem, some wente before him, and some after, yet al were of hys cōpany, so all these wayte vpon faieth. She hath a greate trayne after hyr besydes hyr Gentylman vsher, hyr whole houshold, and those be the worckes of our vocation, when euerye man considereth what vocation he is in, what callyng he is in, and doeth the worckes of the same, as to be good to his neighbour, to obey God. &c.

Thys is the trayne that followeth Lady Fayeth, as for an exem-

exemple. A fayethfull Iudge hath fyrst an heauy reckenyng of hys faulte, repentynge him selfe of his wyckednes, and the forsaketh his iniquitie, hys impietie, feareth no man, walkes vpright, and he that doeth not thus, hath not Ladye fayeth, but rather a boldnes of sinne, and abusinge of Christes passion. Ladye fayeth is neuer wonte hyr Gentylman vsshere, nor wythout hyr trayne, shee is no Anchres, she dwelles not alone, shee is neuer a priuate womā, she is neuer alone, and yet many ther be that bost thē selues that they haue fayeth, & that when Christe shall come they shall do well inough. Nay naye, these that be fayethfull shal be so fewe, that Christ shal

scarce

scarce se them. Many ther be that runnes sayeth Saynte Paule, but there is but one that receyueth the rewarde, it shall be wyth the multitude when he shall come, as it was in the tyme of Noe, and as it was in the tyme of Loth.

In the tyme of Noe, they were eatynge and drinkynge, buildynge and plantyng, and sodaynely the water came vpō them, and drowned them.

In the tyme of Lothe also, they were eatynge and drynkynge. &c. And sodaynely the fyre came vpon them, and deuoured them. And now we are eatynge and drinkyng. There was neuer suche buyldynge then, as is now, plantyng, nor maryinge. And thus it shal be

euē

euen when Christe shall come, at the Iudgemente.

Is eatynge and drynkyng, and maryng, reproued in scripture? Is it not? Naie he reproued not al kynd of eatyng and drynkynge, he muste be other wayes vnderstand.

If the scripture be not trulye expounded, what is more erroniouse? And though there be complaynynges of some eating or drynkynge in the scripture, yet he speaketh not as though all were nought.

They maye be wel ordered, they are Goddes allowaunce, but to eate and drynke as they dyd in Noes tyme, and as they dyd in Lothes tyme. Thys eatynge and drynkynge, and maryinge is spoken agaynste.

To

To eate and drincke in the forgetfulnes of godes commaundemēt, voluptuously, in excesse and glotonie, thys kinde of eatyng and drinkyng is nought, whē it is not done moderatly, soberly, and w all circumspection. And lykewyse to marrye for flesshelye luste, and for ther owne fantasye. Ther was neuer suche marriynge in Englande, as is nowe. I here tell of stealynge of wardes to marye theyr children to. This is a straunge kynde of stealynge but it is not the wardes, it is the lādes that they stēale. And some there be ỳ knyt vp mariages togither not for any loue or Godlines in the parties, but to get frendshyppe, and make them stronge in the realme, to en-

encreaſe their poſſeſſiōs and to ioyne lande to lande And other there be that enuegle mens daughters, in the contempt of their fathers, and go aboute to marry them wythout their conſente. Thys marriynge is vngodlye, and many parentes conſtrayne theyr ſonnes and daughters to marrye where they loue not, & ſome are beaten and compulſed. And they that marye thus, marye in a forgetfulnes and obliuiouſnes of godes commaundementes. But as in the tyme of Noe, ſodenlye a clappe fel in theyr boſomes, ſo ſhall it be wyth vs at the latter daye when Chriſte ſhall come. We haue as lyttle conſcience as maye be, and whē he ſhal come, he ſhall lacke

lady ſayeth, well is them that ſhall be of that lyttle flocke, ỹ ſhall be ſet on the ryght hand. et cetera.

I haue troubled you longe partelye beynge oute of my matter, partelye beynge in. But nowe I wil make an end: I began wyth thys text. *Quecũque ſcripta ſunt etc.* So wyll I ende now for myne own eaſe, as an olde treuaunte wyth thys ſentence. *Beati qui audiunt verbum dei etc*

Bleſſed are they that heare the worde of God, and kepeth it. I tolde you in the begynnynge of thys Parable of *Bene. Nil melius quaus letari et facere*. If I had ceaſed ther all hadde bene wel, quod the merye Monke, ſo bleſſed are they that heares the worde of God. But what folow-

foloweth: and kepe it.

Oure blessednes commeth of the kepynge. It hanges all on the ende of the tale, in creditynge and assentynge to the worde, and folowinge of it. And thus we shall begyn oure blessednes here, and at the lengthe we shal come to the blessynge that neuer shal haue end, whyche God graunte both you and me. Amen.

¶ The fifte Sermon of Maister Hughe Latimer, whyche he preached before the kynges Maiestye within hys graces Palace at Westmister the fifte day of Apriel.

Quecunque scripta sunt ad nostram doctrinam, scripta sunt. All thynges that are wrytten they ar writtē to be our doctrine. What doctrine is wrytten for vs in the Parable of ỹ Judge, and the wyddowe, I haue openedit to you, moste honorable audience.

Some thyng as concerning the Judge, I woulde wyshe and pray, that it myghte be a lytle better kepte in memorie, that

that in the seate of Justice, no more iniquitie and vnryghtuousnes, myght raygne.

Better a little wel kept, thē a greate dele forgottē. I wold the Judges woulde take forth theyr lesson, that there myght be no more iniquitye vsed, nor bybetakynge, for if there shal be bybbynge, they knowe the perill of it, they knowe what shall folowe. I would also they should take an exemple of this Judge that dyd saye, not that that he thought hym selfe: but our sauiour Christ puttes him to saye ỹ thinge, ỹ was hid vnto hym selfe. Wherfore I wold ye should kepe in memory, how vnsearcheable a mās hert is.

I woulde ye shoulde remembre the fall of the Angels, and

beware thereby, the fall of the olde worlde, and beware therby, the fall of Sodome and Gomorhe, and beware thereby, the fal of Lothes wyfe, and beware thereby, the fall of the the manne that suffred of late, and beware thereby.

I would not that miserable folke shold forget the argumēt of the wicked Judge, to induce them to prayer, whiche argument is this. If the Judge beynge a tyrante, a cruel man, a wicked man, which did not call hir to him, made hir no promise nor in hearing nor helpinge of hir cause, yet in the ende of the matter for the importunityes sake did helpe hir, muche more almighti god which is a father who beareth a fatherli affecti-

on,

on, as the father doeth to the chyld, and is naturally merciful, and calleth vs to him with hys promise that he wyl heare them that call vpon hym, that be in distres and burdened w̄ aduersitie. Remēbre this. You knowe where to haue your remedy. You by your prayer can worcke greate efficacye. And your prayer wyth teares is an instrumēt of great efficacy. It canne bringe manye thynges to pas. But what thīg is that, that maketh our prayer acceptable to god? is it our babling? No, no. It is not our babblyng nor oure long prayer. There is an other thing then it.

The dygnitie and worthines of our words, is of no such vertue. For whosoeuer reioyceth

vnto God, not in the confidēce of hys own merites, but in the sure truste of the deseruyng of oure Sauiour Jesus Chriſte, and in hys passion.

Whosoeuer doeth inuocate the father of heauen, in the truſt of Chriſtes merites, whyche offerynge is the moſte comfortable and acceptable offerynge to the father. Whosoeuer I saye offereth vp Chriſte, whyche is a perfecte offeringe, he can not be denied the thing he desiereth, so that it be expedient for hym to haue it. It is not the babling of our lyppes, nor dignity of our wordes, but the prayer of the hert is the offering that pleaseth thorowe ỹ only meanes of hys sonne. For our prayer profiteth vs bicause we

we offer Christe to hys father.
Whosoeuer resorteth to God without Christ, he resorteth in vaine. Our prayer pleaseth, because of Jesu Christ, whom we offer. So that it is faith, faith, fayeth is the matter. It is no prayer that is wythout fayth, it is but a lippe labouring, and monkery wythout fayeth. It is but a lyttle bablynge.

I spake also of lacke of faith, and vpon that also I saied, the ende of the worlde is neare at hand. For ther is lacke of faith nowe. Also the defectiō is come & swaruynge from the faieth. Antichriste the man of synne, ỹ sonne of iniquitie is reueiled, the later daye is at hand. Let vs not thynke hys commynge is farre of. But whē soeuer he com-

cometh he shall fynd iniquitye inough, let hī come whē he wil What is nowe behynd? we be eatynge and drynckynge as they were in Noes tyme and Mariyng I thynche as wyckedly as euer was. We be buyldyng, purchasynge, plantyng in the contempte of goddes worde. We maye come shortlye when he wyll for there is so much mischiefe and swaruing from the fayeth rayning now in oure dayes as euer was in anye age. It is a good warnynge to vs all to make redye agaynste hys commyng. Thys litle rehersall I haue made of the thynges I spake in my last sermon. I wyll nowe for thys daye retourne to my questiō and dissolue it whether goddes people mai be gouerned by

a gouernoure that beres the name of a kynge or no. The Jewes hadde a lawe that when they shoulde haue a kyng they shoulde haue hym accordynge to the election of god, he would not leaue the electiō of a kynge to theyr owne braynes. There be sum busy braynes, wanton wyttes that say the name of a kīg is an odiouse name & wrieth this texte of the scripture wher God semeth to be angrye & displease wt ye Israltes for asking a king expoūding very it il and odiousli as who wold say a king were an odiouse thing. I comming riding in my way & callig to remēbraūce wherfore I was sēt ye I must preach &, preach afore ye kings maiesty I thought it mete to frame my preaching accordyng to a kynge.

Mu-

Musyng of this I remembred miselfe of a boke that came frō Cardinall Pole, maister Pole the kynges traytor, whiche he to the kynges maiestie sent. I neuer remember that man mi thynke, but I remember hym wyth a heuye herte, a wyttye man, a learned man, a mā of a noble house, so in fauour that if he had taried in the realme, and woulde haue conformed hym selfe to the kynges procedynges, I hearde saye, and I beleue it verelye, that he had bene byshop of yorcke at thys day. To be a biddē by, he wold haue done muche good in that parte of the Realme. For those quarters haue all wayes had greate nede of a learned man, and a preachynge prelatte. A thynge

thynge to be muche lamented that suche a man shoulde take suche a waye. I here saye he readeth muche sainct Jeroms workes, and is wel sene in thē. But I woulde he woulde followe sayncte Jerome, what he expoundeth this place of scripture.

Exite de illa populo meus. Almyghtye God saith. Get you from it, get you from Rome, he calles it the purple hore of Babylō. It had bene more commendable to go from it, thē to come to it. What his sayings be in his boke, I do not well remembre, it is in the farthest ende of my memorye. He declareth hym selfe in it, to haue a corrupt iudgemente, I haue but a glymmeringe of it. Yet in generally, I remēber ȳ scope

scope of it he goeth about to dissuade the kyng from his supremicie. In his persuasions he is verye whomly, very quycke and sharpe with the kynge as these Cardinals wyll take well vpon theim. He sayeth that a kyng is an odiouse worde, and towched the place howe God was offended wyth the Israelytes for callynge for a kynge.

Verye lyghtely he semeth to sette forth the title of a kynge. As thoughe he should meane: what is a Kynge? What shold a Kynge take vpon hym to redresse matters of religion? It pertayneth to our holy father of Rome. A kynge is a name & a title rather suffered of God as an euyl thynge, then alowed as a good thyng.

Col-

Callynge thys to remembraūce, it was an occatiō that I spake altogyther before. Nowe I wyl answere to thys. For the answer I muste somewhat ryppe the eyghte Chapter of the boke of the Kynges. And that I maye haue grace. et cetera.

TO come to ỹ openinge of this mater. I must begyn at the begynninge of the chapter, that the vnlearned (although I am sure, here be a gret meiny well learned) mai the better come to the vnderstādinge of ỹ matter *Factum est cum senuisset Samuel fecit filios suos iudices populo. et c.* It came to pas whē Samuel was strikē in age he made his sons iudges ouer israel. Of Samuel I

myght

myght fetch a proceſſe a far of, of ỹ ſtorye of Elcana, who was hys father, and who was hys mother, Elcana hys father had two wyues, Anna & Phenenna, and dyd not put theim away, as men do now adaies.

There was debate betwene theſe two wyues.

Phenenna in the doyng of ſacrifyce, embrayded Anna bycauſe ſhe was barren, and not fruitful. I might take here occation to entreate of the dutye betwene man and wife, which is a holy religyon, but not religiouſly kepte. But I wyll not enter into that matter at this tyme. Wel, in proceſſe of time, God made Anna fruitful, thorowe hyr deuout prayer. She brought forth Samuell, whoe

by

by the ordinaunce of God was made the highe prieste. Father Samuell a good man, a singuler example, singuler patron, a manne a lone, fewe suche men as father Samuell was. To be shorte he was now come to age, he was an old mā an impotente man, not able to go from place to place to minister iustice, he electes & choses two suffragans, two coadiutours, two cohelpers, I meane not hallowers of belles, nor chyrstiners of belles, ỹ is a popyshe suffraganshyp, he made thē to healpe hym, to discharge his office, he chose his two sonnes rather then other, because he knew thē to be welbeloued vpin vertue, and learning. It was not for anye carnall affec-

tion, he cared not for hys renowne, or reuenewes, but he appoynted them for the ease of the people, the one for to supplie his place in Bethsabe, & the other in Bethlem.

As wee haue nowe in Englande, for the wealthe of the Realme, two Lordes presidentes. Surely, it is well done, & a goodly order. I would ther were a third in another place.

For the ease of hys people, good father Samuell, and to discharge hys office in places where he coulde not come hym selfe, he sette hys two sonnes in office wyth hym, as hys suffragannes, and as hys Coadiutours.

Here I myghte take occasion to treate what olde and im-

po-

potente Bysshoppes should do, what old preachers should do, when they come to impotency, to ioyne wyth them preachers preachers, not Beihalowers, and to departe, parte of theyr lyuyng with them.

I myghte haue dilated this matter at large. But I am honestelye preuented of thys cōmune place, and I am verye glade of it.

It was verye well handeled the laste Sondaye. They that wyl not for the offyce sake receyue other, regarde more the fle see then the flocke.

Father Samuel, regarded not hys reuenewes. Our Lord gyue them grace to be affected as he was, & to folow hym. &c.

Thoughe I saye that I would wyshe mo Lorde presidentes. I meane not that I would haue prelates, Lordes presidentes, nor that Lorde bysshoppes shalbe Lorde presidentes. As touchyng that, I sayed my minde and conscience the last yere, & al thoughe it is sayed, *presint*, it is not mente that they shoulde be Lorde presidentes, the office of a Lorde presidenshyp is a ciuyll office, and it canne not be that one manne shal well dyscharge boeth. Well, it foloweth in the texte.

Non ambulauerunt filii eius in uiis eius. etc.

Hys sonnes walked not in hys wayes, heare is the matter, here ye se the goodnes of Samuel, howe whē he was not able to take the paines him selfe

for

for theyr owne ease, he apoynted them Iudges neare them as it were in the further partes of his realme, to haue Iustyce ryghtly ministered. But what folowed.

Thoughe Samuell were good, and hys chyldrene well broughte vppe, loke what the worlde cã do: Ah crafty worlde: Whome shall not thys worlde corrupt & deceyue at one time or other:

Samuel thoughte hys sonnes shoulde haue proued well, but yet Samuels sonnes walked not in theyr fathers waye. Why, what then: Is the sonne alwayes bounde to walke in the fathers way.

No, ye muste not take it for a generall rule. All sonnes

are not to be blamed in theyr fathers wayes.

Ezechias did not folowe the steppes of hys father Achab, & was well alowed in it. Josias the best kynge that euer was in Jewry, reformed hys fathers wayes, who walked in worldlye pollicye.

In hys youth, he toke away all Idolatrye, and purged his Realme of it, and sette a good order in all hys Dominions, westeled wyth Idolatrye.

And althoughe hys father or hys grandefather Manasses (it makes no matter whether) repented hym in the end he hadde no tyme to reformе thynges, he lefte it to hys sonne to be done.

Josias beganne and made an

an alteration in hys chylde-hode, he turned al vpſydowne, he wouldе ſuffer no Idolatrye to ſtande.

Therefore, you muſte not take it for a generall rule, that the ſonne muſte euer walke in hys fathers wayes.

Here I wyll renewe, that whyche I ſayed before of the ſtyfnecked Iewes, the rebelliouſe people, that is theyr title, they neuer ſpake ſo rebelliouſlye, as to ſaye, they would not receyue anye alteration, tyll theyr kynge came to age. Much leſſe we Englyſhe men, if (there be anye ſuche in Englande) may be aſhamed. I wonder wyth what conſcience ſome can here ſuche thinges and alowe it.

Thys Josias made an notable alteration, and therefore take it not for a generall rule, that the sonne shall alwayes walke in hys fathers wayes.

Thynke not because he was slayne in battayle, that God was displeased wyth hym. For herein God shewed hys goodnes to hym wonderfullye, who woulde not suffer him to se the captuitie that he would bring vpon the Israelites. He wolde not hym to haue the syght, the fealynge, and the beholdynge of hys plage, he suffered hym to be taken awaye before, & to be slayne of the kyng of Egipt,

Wherefore a iuste man must be glade when he is taken frō miserye. *Iustus si morte preoccupatus fuerit in refrigerio erit.* If a Juste man be

be preuented wyth deathe, it shall be to hys relefe. He must thynke that he is one of those, whome the worlde is not worthy to haue, it came of a singuler goodnesse of God, that he was by death deliuered frome the syght of that captiuity. Therfore take it not for a generall rule, that the sonnes be alwayes bounde to walke in the fathers wayes.

Nolite in preceptis patrum uestrorum incedere. Walke not in the commaũdementes of your fathers. For so it is sayd in an other place of scripture. It is spokẽ to the reproche of Samuels sonnes ỹ they walked not in hys waye, for he was a good man.

A wonderfull thynge that these chyldren beynge so well brought

brought vp, shulde so fal and be corrupt. Yf the diuell can preuayle & hath power agaynste them, that had so godly educacion, what vauntage hath he at them that be brought vp in inquitie & coue tousnes? It is a prouerbe that *magistratus virum commonstrat.* Office and authoryte sheweth what a man is. A mā knoweth not hym selfe, till he be tried. Many there be, that beynge wythout offyce can rebuke magistrates, and fynde faute wyth men that be in office and preminēce, after: whē it commeth to their chaunce, to come to office them selues, then they haue takē out a new lessō.

Cum essem paruulus sapiebam ut paruulus.

When I was a childe, I sauered as a chylde.

They wyl do then as other men

men do, they are come to haue experience, to be practisioners.

The Maydes chylde is euer best taughte. He that standes vpryghte in office, he is the fe-low, Samuel wold neuer haue thought that hys sons should haue bene so corrupted. It is a perillous thing, a daungerous state to be a iudge. They felt ỹ maker of the worlde, a peril-lous thing. And therfore S Chrisostom sayth. *Miror si aliquis rectorum saluabitur.* I marualle (sayeth he) ỹ any ruler cā be saued. If ỹ peril were wel consired mē would not be so desirous as they be. The world ỹ world hath many subtil slyghtes, it is a craftye thing and very deceitful, a cor-rupter, and who is it whō the worlde doeth not corrupte and blynde at one tyme or other?

What

What was the way they walked? *Declinauerũt Post auaritiam.* That is one. They stouped after gayne, they turned aside after lucre. What folowed? *Acceperunt munera.* They toke rewards gyftes, bybbes I shoulde call theim, for that is they r ryghte name. What then? *peruerterunt iuditium.* They turned Justice vpsedowne. Eyther they woulde gyue wrong iudgement, or els put of and delaye poore mennes matters.

These were they r wayes, here is the Deuyls genealogye, A gradation of the Deuyls makynge. Thys is, *Scala inferni.* The ladder of hell.

I tolde you before of *Scala Celi,* the ladder of heauen, I would you shoulde not forget it. The steps

stepes thereof are set forthe in the tēth to the Romains. The fyrste is preachynge, then hearynge, then beleuynge, and laste of all Saluation. *Scala Celi*, is a preachynge matter I tell you, and not a malling mater. Gods instrument of saluation, is preachynge.

Here I moued you my Lordes, not to be greadye and outragyouse in enhaunsing, and raysinge of your rentes, to the minishynge of the offyce of saluation. It woulde pyty a mās hert to hear that, that I hear of the state of Cambrige, what it is in Oxforde I can not tell. Ther be few to study diuinitie, but so many as of necessiti must furnish the Colledge. For theyr lyuynges be so small, and by-

tayls

bitailes sodere, that they tarry not ther, but go other wher to seke hunges and so they go a boute. Nowe there be a fewe gentlemen and they studye little diuinite. Alas what is that, it wil come to passe that we shal haue nothyng but a little Englishe diuinitie, that wil bryng the Realme into a verye barbarousnes, and vtter decay of learnynge. It is not that I wyshe, that wil kepe out the supremacye of the byshoppe of Rome.

Heare I wyll make a supplicacion, that ye woll bestowe so muche to the fyndyng of scholers, of good wyttes, of poore mens sonns, to exercise the office of saluacion, in releuyng of scholers, as ye were wont to be

stowe

stowe in Pylgrimage matters, in trentals, in masses, in pardons, in purgatorye matters, ye bestowed that lyberallye, bountifully, but thys was not well spente.

You hadde a zeale but not *Secundum scientiam*, Not accordynge to knoweledge. You maye be sureif you bestowe your goods on thys wyse, ye shall bestowe it wel to supporte and vpholde Gods worde, wherein ye shall please God.

I requyre no more, but that ye bestowe so muche Godlye, as ye were wonte to bestowe vngodlye.

It is a reasonable peticion, for Goddes sake lokke vppon it. I saye no more.

Ther

Ther be none nowe but great mens sonnes in Colleges, and they? fathers loke not to haue them preachers, so euery waie thys office of preachynge, is pyncht at.

I wyll speake no more of *Scala celi*, But I am sure thys is *Scala inferni*, the ryght waye to hell, to be couetous, to take bribes, and peruert iustice. If a iudge shoulde aske me the waye to hell, I would shewe hym thys waye. First let hym be a couetouse man, let his herte be poisoned with couetousnes. Then let hym go a little further and take bribes, and last peruerte iudgement. Loo, heare is the mother and the daughter, and the daughters daughter. Auarice is the mother the bringes fur-

for the bybe takyng, & bribe-taking, peruerting of Judgmēt.

Ther lackes a fourth thing to make vp the messe, whyche so god helpe me if I were iudg, should be *hangum tuum*, a tyburne typpet to take wyth hym, and it were the Judge of the kings bench, my Lord chyefe Judge of Englande, yea, and it were my Lorde Chaunceloure hym selfe to tyburne with hym.

Ther was within these .xxx. yeres a certain wydow, which sodaynelye was attached, had to prison, indited, condemned, and there were certayne learned men that visited hir in the prison. Oh I woulde ye would resorte to Prison. A commendable thynge in a chrysten realme, I woulde wyshe there

were curates for prysonnes, ẏ we myghte saye, the curate of Newegate, the curate of the Flete, and I would haue them well waged for theyr labour. It is a holy daye worcke to visytte the prisoners, for they be kepte from sermōs. Ther was that resorted to thys woman, who, when she came to pryson, was all on hyr beades, and nothynge else, a popishe woman, and sauered not of Jesu Christ In processe she was so applyed that she tasted, *Quam suauis est dominus.* She had suche a sauoure, suche a swetenes and fealynge that she thoughte it longe to the daye of execution. She was wyth Christe alreadye, as touchynge fayeth.

She had suche a desire that she

she sayed wyth saynte Paule. *Cupio dissolui et esse cum christo.* I desire to be rid, & to be w̄ Christ. The worde of God had so wroughte in hyr, when she was broughte to punishement, she desiered to confesse hyr faulte, she toke of hyr death, that she was gyltelesse in that thyng she suffered for, and hyr neighbours would haue borne hir wytnes in the same. She was alwaies an honeste ciuill woman, hir neyghbours would haue gone on hir purgation a greate waye.

They would nedes haue hir cōfesse, thē sayth she. I am not gilty, wold ye haue me to make me gilty, where I am not? Yet for al this, she was a trespasor, she had done a greate offēce. But before I go forward with this, I must first tel you a tale.

I hearde a good while ago, a tale of one, I sawe the mā ẏ told me the tale not long ago, in thys auditory. He hath traueyled in mo contryes thē one, He toulde me that there was once a pretour in Rome, Lorde mayre of Rome, a ryche man, one of the rychest merchantes in all the cytye, & sodaynely he was caste in the Castel Angel? It was herd of, & euery man, whyspered in an others eare. what hath he done? Hathe he kylled anye man? No. Hath he medled with Alam, oure holye holy fathers merchādyce? No. Hath he coūterfaited our holy fathers Bulles. No. For these were hie treasons.

One rowned an other in the eare and sayd. *Erat diues.* He was

a ryche man. A greate faulte. Here was a goodlye praye for that holye father. It was in Popes Julius tyme, he was a greate warrioure. Thys pray woulde healpe hym to mayne tayne hys warres, a holy pray for oure holye father.

So this womā was Dives, She was a rych womā, she had hyr landes by the Shyppes nose. He was agētilmā of a lōg nose. Suche a cuppe, suche a cruse. She would not depart frō hyr own. Thys shyppe was a couetuouse man, a worldelye man. The Judge at ỹ enpanelynge of the quest, hadde hys grauelokes, and charged them with thys. It was the kynges matter, loke well vponit.

Whēit makes for theyr pur-

 pose

purpose, they haue the kyng, ỹ kyng, in their mouths. Wel, some what ther was, ther was walkynge of angeles betwene them. I woulde wysshe that of such a Judge in Englād now, we might haue ỹ skynne hanged vp. It were a goodly signe the sygne of ỹ Judges skinne. It shoulde be Lothes wyfe, to all Judges that shoulde folow after. By this ye may perceiue, it is possible for a manne to answer for hym selfe, and be rayned at ỹ barre, & neuertheles to haue wronge. Yea, ye shall haue it in fourme of lawe, and yet haue wrong to. So it is possible in a case, for a man that hath in his absence attaintmēt, to haue ryght, & no wronge.

I wil not say naye, but it is a good

good lawe for a man to answer for him self, this is reasonable, alowable & good. And yet such an vrgent cause maye be, such a respect to a cõmune wealth, that a mã may ryghtlye be cõdemned in hys absence. There be such causes that a mã maye in hys absence be condemned, but not oft, except they be such cases that the reasõ of the generall lawe maye be kepte. I am prouoked of some to cõdẽne thys lawe, but I am not able, so it be but for a tyme, & vppon waighty cõsideratiõs, so ỹ it be vsed rarely, seldomly, for auoyding of disturbaunce in the cõmune wealth, such an epiky & moderation maye be vsed in it.

And neuertheles it is verye mete and requisite that a man

shoulde aunswere for hym selfe.

We multe consider the ground of the lawe: for *Ratio legis, anima legis.* The reason of the law, is the soule of ỹ law. Why what is the reason and end of the lawe? It is thys, that no man should be injuried. A man may in hys attaynt mẽt haue no more wrong done hym then if he aunswered for hymselfe. Ah then I am not able to saye, that in no wyse, an arrainmẽt maye be turned into attaintemẽt. A man may haue wrong, and that in open iudgement, and in forme of law, and yet allowed to answere for him self: and euẽ so it is possible he may haue ryght thought he neuer aunswere for hymselfe. I wyll not say but that the parlamẽt

hou-

houses both hye and lowe may erre, & yet they maye do wel, & chylden subiectes must take all thynges to the beste, and expound theyr doynges wel, alalthough they can not yelde a reasō for it, except their proceadings be manifestli wicked. For though they can not attayn to se for what purpose thyngs be done, it is no good reason that they be called euill done therefore. And is thys a good argumente, he is not alowed to answer for him selfe in this place, or that place, where he wil appoynte: Ergo, he is not alowed to answere for hym selfe? No. He myght haue answered the beste he coulde for him selfe before a greate meyny, and haue hadde moe to, if he had required

red them. Yea, and was commaunded vpō hys allegiaunce to speake for hym selfe, and to make answere, but he woulde not, neades he woulde come oute to Iudgemente, and appoynte the place hym selfe.

A manne that answeres for hym selfe at the barre, is not allowed hys manne of lawe to answere for hym, but he muste answere hym selfe. Yet in the Parliamēt, although he were not there hym selfe, any frende he had, had liberty to answere for him frāke, and fre, I know of old the maner. The tenoure of the wyttesis thys. Euerye mā to speake the best he knoweth of hys conscyence, for the kinges magesties honour, and the wealth of ȳ realme. There were

were in the Parliamēt in both houſes, a great meny learned men, coſcionable mē, wyſe mē. When that mā was attainted there, and they hadde liberty, there to ſaye naye, to hys attayntmēt if they would. Sure I am the mooſte allowed it, or elſe it could not haue gone farwarde.

Theſe premiſſes conſidered, I woulde haue you to beare ſuch a hert, as it becommeth chriſtē ſubiectes. I knome what men ſaye of me well Inoughe, I coulde purge my ſelfe.

There is that prouokes me to ſpeake agaynſt this lawe of attayntemente, they ſaye I am not indifferent. Surelye I woulde haue it to be done

rarely

rarely vpon some great respect to the commune wealth, for auoydynge of greater tumulte and peryll.

Saynt Paule was allowed to answere for hym selfe, if Lisias the tribune had not pluckt hym awaye from the wynge of hys matter, it hadde cost hym hys lyfe. Where he was saued by the magistrate, beynge but a pryuate manne: wyll ye not alow that some thyng be done as well for sauynge of a magystrates lyfe? It behoues them of the Parliament to loke well vpō the matter. And I for my parte thynke not but they dyd well, else I should not yeld the dutye of a subiecte.

Some liken me to doctoure Shawe, ỹ preached at Pauls crosse

crosse, that Kinge Edwardes sõs wer bastards. An easi matter for one of ỹ coũsel to induce Latimer to make a lye as doctour Shaw did. Wy thĩke you beynge the kynges seruaunte and hys officer, shoulde thynke better on the kynge, and hys counsell, though I were lyght of belief. If he had bene a true man to hys maister, he woulde neuer haue spoken it.

The counsayle nedes not my ly, for the defence of that, that they do. I canne bear it of my selfe. Concerning myself, that, that whiche I haue spoken, hath done some good.

You wyl saye thys. The Parliament house are wyser then I am, you might leaue theym to defence of them selues. Al-

ment

though the men of the Parlia-
ment house can defend thē sel-
ues, yet haue I spoken thys of
a good zeale, and a good grou̇nd
of the Admirals wyttinge, I
haue not fayned, nor lyed one
iote. Vse youre Iudgemente
and languages, as it becom-
meth christian subiectes.

I wyll nowe leaue the ho-
nourable counsayle to answer
for themselues. He cōfessed one
facte, he would haue had the
gouernaunce of the Kynges
maiestye. And wot ye why? He
sayed he would not in hys mi-
noritye haue hym brought vp
like a ward. am sure he hath
bene brought vp so godly, with
such Scholemasters as neuer
kynge was in Englande, & so
hathe prospered vnder thē, as
neuer

neuer none dyd. I wotte not what he mēte by this bringing vp like a ward, vnles he would haue him not to go to his boke and learne as he doeth. Nowe wo worth hym, yet I wyll not say so neither, but I pray God amende hym, or els God sende hym short lyfe, that wold haue my souerain not to be brought vp in learning, I wolde plucke hym from hys boke. I aduertise the therfore my felow subiecte, vse thy tong better, and expounde well the doynges of the magistrates.

Now to the purpose, for these things lette me of my matter, and yet they be necessarye.

Some saye preachers shold not meddle wyth suche matters, but did not our Sauiour

Iesus

Jesus Christ medle wyth matters of Judgemente, when he spake of the wycked Judge, to leaue ensample to vs that folowe, to do the same.

Ye se here, that Lady couetousenes is a fruitfull womā, euer chyldynge, & euer bryngynge forthe hyr fruites. It is a true sayinge. *Radix omnium malorum Auaritia.* Couetousenes is ỳ rote of al wyckednes. One wil say peraduenture, you speake vnsemely and inconuenientlỳ so to be agaynste the officers, for takynge of rewardes in doynge pleasures.

Ye consider not the matter to the bottom. Theyr offices be bought for great sommes, now howe shall they receyue theyr money againe, but by bybing

ye

ye woulde haue them vndone: Some of them gaue .CC. poũdes some .v.C. poũde some ii. M pound, And howe shal they gather vp thys money agayne, but by healpynge thẽ selues in their office. And is it so trowe ye? Are ciuile offices bought for money? Lord God. Who would haue thought that? Let vs not be to hastie to credit it? For thẽ we haue the old prouerbe *Omnia Venalia rome* come home to oure owne dores. If they bye, they muste nedes sel, for it is wyttely spoken. *Vendere iure potest. emerat ille prius*, he may lawefully sel it, he bought it before. God forfende that euer any suche enormitye shoulde be in Englande, that ciuile offices should be boughte and soulde, wher as mẽ should

haue them gyuē them for their worthines. I woulde the Kynges mayestye shoulde seke thorow his Realme for mete men, and able men, worthi to be put in office, yea and geue them liberally for their paynes, and rather geue theym money to take the office in hande then they to geue money for it. This biyng of offyces is a makinge of bribery, it is an enducinge, an enforsynge and compelling of men to bybery. Holye scripture qualifieth the officers & sheweth what maner of men they shoulde be and of what qualites. *Viros fortes* some Translacions haue *Viros sapientes*. The Englyshe translacion hath it very well. Menne of actiuitie that haue stomakes to do their office

office, thei must not be milke soppes, nor whyte liuered knyghtes, they must be wyse, hertye, hardie, mē of a good stomake. Secondarilye he qualifieth them wyth the feare of god. He sayeth they muste be *timentes deum* fearinge God, for if he feare God he shalbe no bryber, no peruerter of iudgement, faithful. Thirdlye they must be chosen officers: *in quibus est ueritas*. In whom is trueth. If he say it, it shalbe don. Fourthly. *Qui oderunt auaritiam*. Hatynge couetousnes, farre from it, he will not come nere it that hateth it. It is not he that wil geue. v. C. pounde for an office. With these qualities gods wysedome woulde haue magistrates to be qualified. This commeth from the de-

uilles consistorye to paye .v.C. poundes for one office. If they paye so much, it must nedes folow that they take bribes, that they be bribetakers. Such as be mete to bere office seke them out, here them, geue thē competente and liberall fees that they shal not nede to take any bribes. And if ye be at selling ciuile offices, ye are as they whiche sell their benefices, and so we shal haue *omnia uenalia*. Al thinges bought for money. I meruaile the groūd gapes not & deuoures vs, howbeit, we ought not to maruaile, suerly it is, the great lenitie of god ẏ suffers it. Oh lord in what case are we. If the great men in Turkie shuld vse in their religion of Mahomete to sel as our patrons cōmon-

monlye sell benefices here, the office of preachyng, the office of saluacion it should be taken as an intollerable thyng, ỹ turke would not suffer it in his cõmõ wealth. Patrons be charged to se ỹ office done & not to seke a luker & a gaine bi his patrõ shyp. Ther was a patron in Englãd (when it was) ỹ had a benefice fallẽ into hys hand and a good brother of myne came vnto him and brought hym .xxx. Apples in a dishe, & gaue thẽ hys man to carye them to hys maister. It is like he gaue one to his mã for his labour to make vp ỹ game, & so ther was .xxx. This man cõmeth to hys mayster and presented hym w̃ the dishe of Apples, sayinge. Syr: suche a man hath sente you a

dishe of fruite, and desireth you to be good vnto hym for such a benefice. tushe, tushe, quod he, this is no apple matter. I wyll none of hys apples. I haue as good as these or ashe hath any in myne owne orcherde. The man came to the preist agayne and tould hym what his maister saied. Then quod the preist desier hym yet to proue one of thē for my sake he shal find thī much better then ỹ loke for. He cut one of them and founde. x. peces of gold in it. Mary quod he, thys is a good apple. The preist standynge not far of, hearynge what the gentle man saied, cried out and answered, they are all one apples I warante you Syr, they grewe all on one tree, and haue all one taste. Well, here is a good fel-

lowe

lowe, let hym haue it quod the patrone. &c. Get you a graft of thys tre and I warrante you it shal stand you in better stede then all Saynct Paules learnynge. Well, let patrons take hede for they shall aunswere for all the soules that perishe throughe theyr defaute. Ther is a sayinge ỹ there be a great mayny in Englande that saye there is no soule, that beleue not in the immortalitye of mãs soule that thynke it is not eternal but like a dogges soule, that thynke there is neyther heauen nor hel. Oh Lord, what a wayghtye matter is thys? What a lamentable thynge in a christen common wealth? I can not tell what they say, but I perceyue by their workes

that they thynke so, or elles they woulde neuer do as they do. These sellers of offices shew that they beleue that there is neyther hell nor heauen. It is taken for a laughyng matter, well I wyll gooe on. Nowe to the Chapiter. The children of Israell came to Samuell and sayed. *Senuisti.* Thou art growen into age. Geue vs a kynge. Thy sonnes walke not in thy wayes. What a heuynes was thys to father Samuels hert, to here that his sonnes (whom he had bene so wel brought vppe) should swarue from his wayes that he had walked in. Father Samuel goeth to god to know hys wyl and pleasure in thys matter, God answered, let thē haue a kynge. They haue not cast

caste the awaye but me that I
should not raygne ouer them.
This is theyr grounde that
say a kyng is an odiouse thyng
and not acceptable before the
face of God. Thus they force
and violent thys place to make
for their purpose, wher no such
thynge is mente. Shewe the
Israelites (sayth god) and testi-
fye to them a kynges authori-
tie, & what a thyng a kyng is, &
what a king will do, & ỹ wil not
perswade thē. I wyl not here
thē heareafter, when they shal
crie vnto me. I muste nedes cō
fesse that the Jewes trespassed
agaynst almyghty God, in as-
kyng of a kynge, but heare is
ỹ matter, in what thynge ther
offēce stode, whether absolute-
ly in askynge a kyng, or in any
other circumstaunce. It was
in

in a circumstaunce. They saied not. Aske vs a Kynge of God: but make vs a Kynge to iudge vs as al other nacions haue. They woulde haue a Kyng of theyrowne swinge and of their owne election, as though they past not of God. In a nother poynte there was pryde, they would be lyke the heathē & iudged vnder kings as they were. Thirdly, they offended God because they asked a king to the iniury & wrong of good father Samuel to depose him, so thys was a wrōg towarde Samuel. It was not w̄ Samuell & hys childrē lyke as w̄ Elye and his childrē Ophnes and Phinees. They were cruel who wyth hokes taking the fleshe out of the pottes, whē that sacrifice was offered to god brought the peo-
ple

ple in to a cõtẽpt of Gods word. They were lecherers, their synnes were manifestlye and notoriously knowen: but theyr father Elye knowyng and heryng of it dyd blame them, but nothyng to purpose, he did not ernestly & substancially chastise them, and therefore he was iustlye deposed of God. The synnes of Samuelles sonnes wer not knowen, they were not notorious, wherfore it was not so wyth father Samuell as it was wyth Elye, hys sonnes fautes were takynge of bybes, and peruertynge of iugementes, ye knowe that bybery is a secrete faute, and therefore it was not knowen. It was done vnder a colour & a pretence of iustice, hydlie and co-

couertly done. Therefore because it stode in bribes it was not lyke in Samuel as in Ely. It is a daungerous thynge to be in office for *qui attingit picé coinquinabitur ab ea*, he ỹ medleth wt pitche is like to be spotted wt it, bribes may be assembled to pitche, for euẽ as pitch doth pollute theyr hãdes ỹ meddle wyth it: so bribes wyll bryng you to peruertynge of iustice. Beware of pitch you iudges of ỹ world, bribes wyl make you peruert iustice. Why you wil say. We tuch none, no marye. But my Mistres your wyfe hath a fine finger she touchethit for you or els you haue a seruant a *muneribus*. he wil say if you wil come to mi Maister a offer hym a yocke of oxen you shal spede neuer the worse

worse but I thinke my Maister wyl take none, whē he hath offered thē to ỹ master, thē comes a nother seruaunte and sayes. If you wyl bryng e them to the clarke of the kichen, you shalbe remembred the better. Thys is a fryerly fassion that wyll receyue no money in theyr handes but wyll haue it put vpon theyr sleues. A goodly rag of popyshe religion. They be lyke graye friers, they wyll not be sene to receyue no bribes them selues. but haue other to receyue for them. Thoughe Samuel sonnes were pryuie bybers and kepte the thyng very close, yet the crye of the people brought it to Samuel, It was a hyd kynd of sinne. For men in thys poynte, would face it and

brace

byace it and make a shewe of by right dealing, whē thei be most giltie. Neuertheleſſe, this gere came oute. Oh wicked ſonnes that brought both their father to depoſition and themſelues to ſhame. Whē Samuel herd of their faute, he wente not aboute to excuſe their fautes. He woulde not beare wyth his ſonns. He would not. *Communicare peccatis alienis.* Be parttaker wyth hys ſonnes offences, he ſayed *Ego ſenui, ecce filii mei Vobiſcum ſunt.* As ſone as he hearde of it, he deliuered his ſonnes to the people to be puniſhed, he went not aboute to excuſe them, nor ſaied not, this is the firſt time, beare with them, but preſented them by and by to the people ſaying: Loe here they be, take them,

office

do wyth them accordynge to
theyr desertes, Oh I wolde
ther were no more bearers of o
ther mēs sinnes thē this good
father Samuell was. I herde
of late of a notable bloudshed.
Audio sayeth Spaule also do I.
I knowit not but I here of it.
Ther was a searcher in londō,
which executinge his office dis-
pleased a Marchante mā, in so
much ỹ when he was doing his
office, they were at wordes, ỹ
Marchāte mā threatened him,
the searcher sayed, ỹ king shuld
not lose his custome. The Mar
chant goes me home & sharpes
his woodknife, & comes agayne
& knockes him on ỹ hed & killes
him, thei ỹ told me the tale, say
itis winked at, they loke thо-
row ther fingers & wil not se it.
Whe-

Whither it be taken vp with a pardō or no, I cā not tel, but thys I am sure, and if ye bere wyth such matters the deuyll shall beare you awaye to hell. Bloudeshed & murder woulde haue no bearynge. It is a heinous thyng bloudshedyng and especiallye voluntary murder and prepensed murder For in Numery God sayth it poluteth the whole realme, *polluitur illa terra etc. et non potest expiare sine sanguine.* The lād can not be purged nor clensed againe til his blounde be shed ỹ shed it. It is the office of a king to se such murders punished, ẅ deth *Non frustra gestat gladiū.* What wyll ye make of a kyng He beareth a swerd before him not a pecokes fether. I go not about to stirre you now to cru-

de-

delitye, but I ſpeake agaynſte bearynge of bloudſhed. Thys bearyng muſte be loked vpon. In certayne caſes of murder ſuch great circumſtances may be, that the kynge maye pardō a murder. But if I were worthy to be of counſaylle, or if I were aſked myne aduiſe, I would not haue the kynge to pardon a voluntarye murder, a prepenſed murder. I can tell where one man ſewe a nother in a toumeſhyp and was attached vpon the ſame. xii. menne were impaneled, the man had frendes, the Shyrue laboured the benche laboured, the xii. mē ſtache at it ſayed except he would diſburſe. xii. crownes they would finde hym gilty. Meanes were founde that the

xii. crounes was payed. The quest commes in and sayes not giltye.

Here was a not gyltye for xii. crounes. This is berynge, And some of the bench were hā ged, thei were wel serued. This makes men bolde to do murder and slaughter. We shoulde reserue murderynge tyll wee come to oure ennemyes, and the Kynge byd vs fyghte. He that wolle be sturre hym than, were a pretye fellowe in dede. Crounes? If theyr crownes were shauen to the shoulders they were serued well inough. I knowe where a womanne was gotten wyth chylde, and was a shamed at the matter, and wente into a secrete place, where she had no women at her

her trauyle, and was delyue-
red of three chyldren at a birth.
She wronge their neckes and
caste theym into a watter, and
so kylde her chyldren. Soden-
lye she was gaunte agayne,
and her neyghbours suspec-
tynge the matter, caused her
to be cramyned, and she graun
ted all. After warde she was
rayned at the barre forth, and
dyspatched and founde not
gylty e, throughe bearynge of
frendes and brybynge of the
iudge.

Where at the same sessions,
an another poore womanne
was hanged for stealynge a
fewe ragges of a hedge, that
were not worthe a crowne.

There was a certayne gentle-

man a professor of the worde of God (he sped neuer the better for that ye maye beleue) who was accused for murtherynge of a man, where vpon he was cast into prison. And by chaūce as he was in prison one of hys frendes came vnto hym for to visit hym, and he declared to hys frende that he was neuer gylty in murtherynge of the man. So he went hys wayes, the gentle man was arayned and condemned, and as he wēt to hys execucion he sawe hys frendes seruaunt, and sayed vnto him. Commend me to thy mayster, and I praye the tell him, I am the same man still I was, when he was wyth me. And if thou tarry a while, thou shalt se me die. There was sute made

made for this mannes pardon, but it coulde not be gotten. Be like the Shyriues or ſome other bare hym no good wyl. But he dyed for it. And afterwarde I beyng in the Tower, hauyng leaue to come to the Lieuetenauntes table. I harde hym ſaye that there was a man hanged afterward, that kylled the ſame man, for whom this Gentleman was put to deathe. Oh Lorde, what bearynge, what bolſtringe of naughtie matters. Is this a chriſtiã Realme? I deſyre youre Maieſtie to remedie the matter, and God graunte you to ſe redreſſe in thys Realme in youre owne Perſon. Althoughe my Lord Protector I doughte not and the reſte of the counſayle do in the meane

whyle al that lyethin them to redresse thynges. I would such as be rulers, noble men & maysters, should be at this poynt w their seruātes to certify thē on this sort. If any man go a bout to do you wronge I wyll do my best to helpe you in your right But if thou breake the lawe. Thou shalt haue iustice. If ye wyl: be manquellers, murderers, and transgressors, looke for no bearynge at my handes. A straunge thynge. What nede we in the wengaunce to burden oure selues wyth other mens synnes? Haue we not synnes I nought of our owne? what nede haue I to burden my selfe wyth my other mens sinnes? I haue two burdens & ii. hepes of sinnes. One hepe of kno-

knowen synnes a nother of vn knowen synnes. I had nede to say. *Ab occultis meis munda me domine.* O Lorde deliuer me from my hyd-den and my vnknowen syn-nes: then if I beare wyth o-ther mens synnes I muste saye delyuer me frome my o-ther mens synnes. A straunge sayinge, from my other mens synnes. Who beareth wyth o-ther folkes offences he com-municateth with other folkes sin-nes. Men haue sinnes inough of their owne, although they beare not and bolster vp other men in theyr naughtines, this beringe, this bolstring and lo-king thorowe their fingers: is naught. What the faier happe shoulde I (or any else) encrease my burden. Wyne other mens sinnes forgeue me O Lorde.

A strange language they haue hid sinnes of their own inough although they beare not wyth gyltines of other mens synnes. Oh, father Samuel wold not beare his owne sonnes. He offered hys owne sonnes to punishement. And sayed. *ecce filii mei vobiscum sunt.* Euen at the fyrste tyme he sayed. Loe here they be. I dischardge myselfe, take them vnto you, and as for my parte. *presto sum, loqui coram domino et Christo eius.* I am here redye to aunswere for my selfe, before the Lorde and his annoynted. Behold here I am record of me before the Lorde *Vtrum cuiusquam bouem etc.* Whether I haue take any mans ore any mans asse, or whether I haue done any mā wronge, or hurte anye man, or ta-

taken any bybes at any mans
hande. I can commende the
Englyshe trāslacton that doth
interpzete *mumera* bybes not gyf-
tes. They aunswered naye foz
sooth. We know no suche thin-
ges in you. *Testis est michi deus*, say-
eth he, God is my wytnes *quod ni*
hil inuenerits in manu mea, That you
haue founde nought in my hā-
des. Fewe suche Samuels are
in Englande noz in the wozlde.
Why dyd Samuell thys. ma-
rye to purge hym selfe, he was
enfozsed vnto it, foz he was
wzongfullye deposed. Then by
thys ye may perceyue the faut
of the Jewes, foz they offēded
not God in askynge of a kynge
but foz askynge foz a kynge to
the wzongynge and depositon
of good father Samuel. Jf af-
ter

ter Samuels death the people had asked of God a kyng they hadde not fauted, but it is no smale faute to put an innocent out of hys office. Kyng Dauyd lykewyse commaunded his people to be numbered, and there wyth offended God greuously. Why? myght he not know the nombre of hys people? Yes, it was not the nombrynge of the people that offended God, for a kyng may nombre his people, but he dydit of a pride of anelacion of mynd, not accordyng to gods ordinaunce, but as hauyng a trust in the nomber of his men, this offēded god. Like wyse the Jewes asked a king, and there wyth they offended not God.

But

But they asked hym wyth suche circumstaunces, that God was offended wyth them. It is no small faute to putte a iuste manne out of office and to depose hym vnworthilye.

To these a kynge contrarynge the ordinaunce of God is a castinge awaye of God and not of a kynge.

Therefore doubt not, but the tytle of a kynge, is a lawefull thynge, is a lawefull tytle, as of other maygistrates. Onlye let kynge, take hede that they do as it be commeth a kynge to do, yt they do theyr office wel. It is a greate thyng, a chargeable thynge. Lette theym beware that they do not *Communicare peccatis alienis.*

That

That they bere not wyth o-
ther mens fautes for they shall
geue a straight accompte for al
that perisheth, thorowe they
negligence . We perceyue
nowe what thys texte mea-
neth. It is wryten in the laste
of Judicū . *In diebus illis non erat rex*
in israel. In those daies ther was
no kynge in Israell euerye
man dyd that whyche semed
ryght in hys owne eyes. Men
were then allowed to do what
they woulde. When men may
be allowed to do what thei wil,
thē is it as good to haue no kīg
at all. Here is a wonderful ma-
ter that vnpreaching prelates
should be suffered so long. Thei
can alledge for them selues. bū
C. yeres thys whyle the Re-
alme had bene as good to haue
no

no kyng, likewise these bribing iudges hath bene suffered of a long time and then it was *quasi non fuisset rex in anglia*. To suffer this is as asmuch to say. Ther is no king in England, it is the duty of a king to haue al states set in order to do they office. I haue trobled you to lõg I wil make an end abruptly *Beati qui audiunt Verbum dei*. Blessed be they ỹ here the word of god, but so ỹ they follow it, & kepe it in credite, in memory, not to depraue it & slaunder it & bring ỹ preacher out of credite but ỹ followe it in their life & liue after it. He graūt you al that blessing that made both you and me.

Amen.

FINIS.

The fyrste Sermon of Maister Hughe Latimer, whyche he preached before the kynges Maiestye wythin hys graces Palace at Westminster the xii. daye of Aprill.

Quecunque scripta sunt, ad nostram doctrinam scripta sunt. All thynges that are written, are written, to be oure doctryne.

What doctrine is wrytten for vs in the .viii. Chapter, of the fyrst boke, of the kynges, I did partely shewe vnto you (moste honorable audience) thys day sennight, of that good man father Samuel, that good iudge how good a man he was, what

heal-

healpers, and coadiutors he toke vnto hym, to haue hys office well discharged. I tolde you also of the wyckednes of his sonnes, howe they toke bribes, and lyued wyckedlye, and by that meanes, brought both their father, and thē selues to deposicion. And howe the people dyd offend God in askynge a kynge in father Samuels tyme. And howe father Samuell was put from hys office, who deserued it not, I opened to you also, howe father Samuel cleres hym selfe, that he know not ỹ faultes of his sons, he was no bearer w̄ his sonns, he was sorye for it, whē he herd it, but he wold not beare w̄ thē in their wickedns. *Filii mei nobiscum sūt*, my sons are w̄ you sayth he.

Do

Do wyth theym accordynge to
their desertes, I wyll not main
tayne them, nor bear wyth thē
After that he cleres himself at
the kynges fete, that the peo-
ple had nothynge to burden
hym wyth all, neyther monye
nor monye worth. In treatyng
of that parte I chaunsed to
shewe you, what I harde of a
man, that was slayne, and I
here saye it was not well ta-
ken. Forsoeth I entende not to
empayre any mans estimacion
or honestye, and they that en-
force it to that, enforce it not to
my meanynge. I sayed I hard
but of suche a thynge, and toke
occasion by that, that I hard,
to speake agaynste the thynge
that I knewe to be noughte,
that no man shoulde bere with
anye

any mā to the mayntenaūce of voluntary and prepensed murder. And I here saye syns, the man was otherwise an honest man, and they that spake for hym, are honest men. I am inclinable inoughe to credyte it. I spoke not by cause I woulde haue anye mannes honestye impayred. Onelye I dyd as Saynct. Paule dyd, who hearynge, of the Corinthyans, that there shoulde be contencions and mysorder a mōg them, dyd wryte vnto theym that he harde, and there vpon by occasion of hearynge he set furth verye holsome doctryne of the supper of the Lorde. We might not haue lacked that doctryne I tel you. Be it so the Corinthians had no suche contencions

among thē, as Paule wrote of. Be it so, they had not misordred themselues, it was neyther of nor on, to that that Paule sayed. The matter laye in that, that vpon hearynge he would take occasiō to set out the good & true doctrine. So I did not affirme it to be true ỹ I hard. I spake it to aduertise you, to be ware of bearinge, wyth wylful and prepensed murder. I wold haue nothing enforced against any man. This was myne entent and meanynge. I do not knowe, what ye call chaunce medlyn the lawe, it is not for my studye. I am a scholer in scripture in gods boke, I study that I knowe what voluntary murder is before God. If I shall fal out wyth a man. He is an-

angrye wyth me, and I wyth hym, and lackynge opportunitie and place, we shall put it of for that tyme, in the meane season I prepare my wepon, & sharpe it agaynste a nother tyme, I swell and boyle in thys passion towardes hym. I seke him, we medle together, it is my chaūce by reasō my weapon is better then his, & so furth, to kyl him, I geue hym his dethes stroke, in my vengaūce and anger. Thys call I voluntarye murder in scripture, what it is in the lawe I can not tell. It is a greate synne, and therefore I call it voluntarye. I remembre what a greate Clarke wryteth of thys.

Omne peccatum adeo est Voluntarium, ut nisi sit Voluntarium, non sit peccatum.

Euerye synne (sayeth he) is so voluntarye, that if it be not voluntarye, it can not be called synne. Synne is no actuall synne, if it be not voluntarye. I would we woulde all knowe oure faultes and repente, that that is done, is done, it can not be called backe agayne. God is mercifull, the kynge is mercifull, heare we maye repente, thys is the place of repentaunce When we are gone hence, it is to late then to repent. And let vs be content wyth such order as the magystrates shall take. But suer it is a perillous thing to beare wyth anye suche matter. I toulde you what I hard saye, I woulde haue no mans honestye empayred by my tellynge. I harde saye syns of a

no

nother murder, that a Spanyarde shoulde kyll an Englysheman, and ronne hym thorowe wyth hys swerde: they saye he was a tall man. But I herein not that the Spanyarde was hanged for hys laboure. If I had, I woulde haue tould you it to. They sell out, as the tale goeth, a bont a whore. O Lord what whordom is vsed nowe a dayes. Is I here by the relacon of honeste men, whyche tell it not after a worldlye sorte, as thoughe they reioysed at it, but heuely, wyth heuy herres, howe God is dyshonored by whoredome in thys cytie of Lõdon. Yea the bancke, whe it stode, was neuer so commune. If it be true that is tould, it is maruayle ỹ it doeth not sincke,

and that the earth gapeth not and swalloweth it vp. It is wō-derfull that the citye of London doeth suffer such whordom vnpunished. God hath suffered long of hys great lenitie, mercye, and benyngnitye, but he wyl punishe sharply at length, if we do not repente. There is sum place in London, as they saye, *immunitie*, *impunitie*. What should I call it? a preueledged place for whoredome. The Lorde Mayer hath nothynge to do there, the Sheriffes, thei can not medle wyth it. And the queste, they not enquire of it, and there men do bryng they? whores, yea other mennes wyues, and there is no reformacyon of it.

Ther

There is suche dysynge howses also, they saye, as hath not bene wonte to be, where yong Gentlemenne dyse awaye their thrifte, and where dysynge is, there are other folyes also. For the loue of God lette remedye be hadde, lette vs wrestle and stryue agaynste synne. Menne of Englande in tymes paste, when they woulde exercyse theym selues (for we must nedes haue some recreation, oure bodyes canne not endure wythoute some exercyse) they were wonte to goo a brode in the fyeldes a shootynge, but nowe is turned in to glossyng, gullyng, and whorynge wythin the house.

The arte of shutynge hathben in tymes past much estemed in this realme, it is a gyft of God that he hath geuen vs to excell all other nacions wyth all It hath bene goddes instrumente, whereby he hath gyuē vs manye victories agaynste oure enemyes. But nowe we haue taken vp hoorynge in tounes, in steede of shutyng in the fyeldes. A wonderous thynge, that so excellente a gift of God shoulde be so lyele estemed. I desyer you my Lordes, euen as ye loue the honoure, and glory of God, and entende to remoue his indignacion, let ther be sente fourth some proclimacion, some sharpe proclimacion to the iustices of peace, for they do not their dutye. Iustices

nowe

now be no iustices, ther be ma-
nye good actes made for thys
matter already. Charge them
vpō they⁹ allegiaunce ȳ this sin
gular benefit of God maye be
practised, and that it be not tur
ned into bollyng, glossyng and
whorying wythin the townes,
for they be negligente in exce-
cutyng these lawes of shuting.
In my tyme, my poore father,
was as diligent to teach me to
shote, as to learne anye other
thynge, and so I thynke other
menne dyd they⁹ children. He
taught me how to drawe, how
to laye my bodye in my bowe,
and not to drawe wyth strēgth
of armes as other nacions do,
but with strength of the bodye
I had my bowes boughte me
accordyng to my age & strēgth
as

as I encreased in them, so my bowes were made bigger, and bigger, for men shal neuer shot well, excepte they be brought vp in it. It is a goodly art, a holsome kynde of exercise, & much commended in phisike. Marcilius Sicanus in hys boke *de triplici uita* (itis a greate while sins I red hym nowe) but I remẽbre he commendeth this kinde of exercise, and sayth, that it wrestleth against manye kyndes of diseases. In the reuerẽce of God, let it be continued. Let a Proclamation go furth, chargynge the Justices of Peace, ẏ they se suche Actes & statutes kept, as were made for this purpose. I wyl to my matter. I entend this day to entreate of a pece of scripture, writtẽ in the be-

begynynge of the .v. Chapter of Luke. I am occasioned to take thys place by a boke sent, to the Kynges Mayestye that deade is, by Mayster Poel. It is a terte, that he doeth greatlye abuse, for the supremitye. He rackesit, and byolentesit, to serue for the mayntenaūce of the byshop of Rome. And as he did enforce the tother place, that I entreated of last, so dyd he inforce thys also, to serue hys matter. The storye is thys.

Our Sauioure Chriſte was come nowe to the bancke of the water of Genezareth. The people were come to hym and flocked aboute hym to ere hym preache.

And

And Jesus toke a boote that was standynge at the poole, it was symōnes boote, and wente into it. And sittyng in the bote he preached to them that were on the bancke. And whan he had preached and taught thē, he spake to Simon and bade hym launch out fourther into the depe, and lose hys nettes, to catche fysshe. And Symon made aunswere, and sayed. Mayster, we haue labored all nyght, but we caught nothing howe be it at thy commaundement because thou byddest vs, we wyll go tolt agayne. And so they dyd, and caught a greate draught, a miraculus draught so much that the net bracke, & they called to theyr fellowes that were bye, for they had .ii. bootes

botes to come to healpe them, and they came and filled both theyr botes so full, that they were nygh drounynge. Thys is the storye: That I maye declare thys texte so, that it may be to the honoure of God and edificacion of youre soules and myne both. I shall desier you to healpe me wyth your prayer in the whiche. &c.

Factum est autem. (Sayth the text) *cũ turba irrueret in eum*. Sayncte Luke telles the storye, and it came to passe, when the people preased vpõ hym, so that he was in perill to be cast into the pond they rushed so faste vpon hym and made such throng to hym. A wonderous thynge, what a desyre the people had in those dayes to heare oure sauioure

Christ

hylste preache, and the cause may be gathered of the latter and of the chapter that went before. Oure Sauioure Christ had preached vnto them, and healed the sycke folkes of suche diseases and maladies as they had and therefore the people would haue retayned hym styll. But he made them answere, and sayed.

Et aliis ciuitatibus oportet me euangelisare regnum dei, nam in hoc missus sum. I must preache the kyngedome of god to other cytes also, I muste shewe them my fathers wyll: for I came for that purpose. I was sente to preache the worde of God. Our Sauioure Christ sayed, howe he muste not tarye in one place, for he was sent to the worlde to preache euerye where.

where. Is it not a meruaylous thyng, that oure vnpreaching prelates can read thys place, & yet preach no more then they do. I maruayle, that they can go quyetlye to bed, and se how he allureth thē with hys example, to be diligente in theyr, office. Here is a godly lesson also howe oure Sauioure Christe fled from glory. Yf these ambiciouse parsons, that climbe to honoure by bywales inordinatly, would cōsider this example of Jesus christ, they shold come to more honour thē they do: for when theiseke honour by such bywalkes, thei come to cōfuciō honour foloweth thē ẏ flefrō it. Our sauiour Christ, gat hym awaye erlye in the mornynge, and went vnto the wildernes.

I woulde they woulde folowe thys example of Christe, and not seke honoure by suche by walkes as they do. But what dyd the people? when he had hyd hym selfe, they smelled hym out in the Wyldernes, and came vnto hym, by flockes, and folowed hym a greate nombre. But where reade you that a greate nomber of scribes and Pharises, and Bysshoppes followed hym. There is a doctour that wryteth of thys pale, his name is Doctoure Gorrham, Nycolas Corrham, I knewe hym to be a schoole Doctoure a greate while a go, but I neuer knewe hym to be an enterpreter of scripture til nowe of late: he sayeth thus, *maior deuocio in laicis vetulis quam in clericis, et .c.* There

is

is more deuocion sayeth he, in laye folke, and olde Wyues, These symple folke, the bulger people, thē in the clarkes, they be better affecte to the worde of God, then those, that be of the cleargye. I maruyle not at the sentence, but I maruayle to fynd such a sentence in such a doctor. Yf I shoulde saye so much, it would be sayed to me, that it is an euyll byrd that defiles hys owne nest, and *Nemo lēditur nisi a seipso*. There is no man hurte, but of hys owne selfe. There was veryfied the sayinge of oure Sauioure Christe Whiche he spake in an other place. *Vbicunque fuerit cadauer, ibi congregabuntur aquile.* Where soeuer a deade carion is, thither wil ỹ egles gather. Ourlauiour christ

compares hymselfe to a deade carrion, for where the carrion is, there wyl the Egles be, and though it be an euyl smel to vs: and stynckes in a mans nooſe yet it is a swete smell to the Egles, they wyl seke it out. So the people sought oute Chryst, they smelt hys sauour, he was a swete smell to them. He is Odor vitæ ad vitam, the smel of life to life. Thei flocket about him lyke Egles. Chryst was the carrion, & the people were the Egles.

Thei had no pleasure to heare the Scribes and the Phariſes thei stancke in their nose, their doctrine was vnsauery, it was but of Lotions, of decimations of Anets seade, and Cummyn and suche gere. There was no comfort in it for sooze consciences, there was no consolation for

for wounded soules, there was no remedye for synnes, as was in Chystes doctryne. Hys doctryne eased the burden of the soule, it was swete to the common people, & sower to ỹ Scribes. It was such comforte and pleasure to thē, that thei came flockyng aboute hym. Wherefore came thei? vt audirent uerbū dei, it was a good commyng. They came to heare the word of God. It was not to be thought that they came all of one mynde to here the worde of GOD. It is lykely ỹ in so grat a multitude, some came of curiositie, to here some nouelles, & som cāsmelling a swete sauour, to haue cōsolation & cōfort of Gods word for we cannot be saued wout hering of the worde. It is a necessarye waye to saluation.

We can not be saued wythout fayeth, and fayth commethby hearynge of the worde. *Fides ex auditu.* And howe shal they heare wythout a preacher? I tel you it is the foresteppes of the ladder of heauen, of oure saluacio. There must be preachers if we loke to be saued. I toulde you of thys gradacion before in the tenth to the Romaynes. Consider it well. I had rather ye shoulde come of a naughtye mynde, to heare the worde of God, for noueltye, or for curiosite to heare some pastime, then to be awaye. I had rather ye shoulde come as the tale is by the Gentelwoman of London one of her neyghbours mette her in the streate, and sayed mestres whether go ye, Mary say-

sayed she, I am goynge to S. Tomas of Acres to the sermō, I coulde not slepe al thys laste nyght, and I am goynge now thether, I neuer sayled of a good nap there, and so I had rather ye should go a napping to the sermons, than not to go at al. For wt what mind so euer ye come, thoughe ye come for an ill purpose, yet peraduenture ye maye chaunce to be caught or ye go, the preacher maye chaunce to catche you on hys hoke. Rather then ye should not come at al, I would haue you come of curiositie, as Sayncte Augustyne came to heare Sainct Ambrose. When Sayncte Augustyne came to Myllane, (he telles the storye hym selfe in the end of his boke

of confessiõs) he was very desi-
rous to here S Ambrose, not
for any loue he had to the doc-
trine ỹ he taughte, but to here
his eloquẽce, whether it was
so greate, as the speache was,
and as the brute went. Wel, be
fore he departed Sayncte am-
brose caught hym on hys hoke
and conuerted hym so, that he
became of a Maniche, and of a
platonicke a good christiã, a de-
fender of christes religion, and
of the fayeth afterwarde. So
I woulde haue you come to ser
mones. It is declared in many
mo places of scripture, howe
necessarye preachynge is, as
thys. *Euangelium est potentia dei ad sa-
omni credenti*. The preachynge of
the Gospel, is the power of god
to euery man that doth beleue
He

He meanes gods word opened, It is ỹ instrument, & the thing wherby we are saued. Beware beware ye diminisshe not thys office, for yf ye do, ye decaie goddes power to al that do beleue. Christe sayeth consonaunte to the same. *Nisi quis renatus fuerit e superuis, non potest uidere regnum dei.* Except a man be borne a gayne from a boue, he can not se the kyngdome of God. He muste haue a regeneracion: and what is this regeneracion? It is not to be Christened in water (as these fyxe brandes expound it) and nothynge elles. Howe is it to be expounded then? sayncte Peter sheweth. That one place of Scripture declareth another. It is the circumstaunce, and collacion of places that

make scripture playne. *Regenerati mur autem* (sayeth Sayncte Peter) and we be borne a gayne. Howe? *Non ex semine mortali, sed immortali*. Not by a mortall seade, but by an immortall. What is this immortall seade? *per sermonem dei uiuentis*. By the worde of the liuyng God, by the worde of God preached and opened. Thus commeth in oure newe byrth. Here you maye se howe necessarye thys office is to oure saluacion This is the thynge that the deuill wrastleth most agaynste, it hath bene all hys studye to decaye thys office, he worketh agaynste it as muche as he can he hath preuailed to much, to much in it. He hath set vppe a state of vnpreachynge prelacye in this Realme this. vii. c. yere, A state of vnpreachyng prelacy

He

He hath made vnpreachynge prelates. He hath stirred vp by heapes to persecute thys office in ỹ title of heresy he hath sturred vppe the Magistrates to persecute it in the title of sedicion. And he hath stirred vp the people to persecute it wyth erprobacions & slaũderous wordes, as by the name of newe learnynge straunge preacheyng: and wyth impropriacions he hath turned preachynge in to priuate Masses. If a preeste shoulde haue left Masse vndon On a sonday wtin these ten yeres, all Enlande shoulde haue wondered at it, but they might haue left of the sermon .xx. sondayes and neuer haue ben blamed. And thus by these impropriations priuate Masses were

set

set vp, and preachynge of gods worde troden vnder foote. But what doth he now? what doeth he now? he sterres mē vp to outragious rearyng of rētes, that pore mē shal not be able to fynd their childrē at the schole to be diuines. What an vnreasonable deuillis thys? he proudes a grate while before hād for the time that is to come. He hath broughte vp nowe of late the most monstrouse kynde of couetousnes that euer was heard of. He hath inuented fee fermyng of benefices, and al to de caye thys office of preachynge, in so much that whē any man heare after shall haue a benefice, he maye go where he wyll for any house he shall haue to dwell vpon, or any glebe lande

to

to kepe hospitalitie withal, but he must take vp a chāber in an Alehouse & there sit and playe at ỹ tables all the day. A goodlye curate. He hath caused also through this monstrous kinde of couetuousnes, patrons to sel theyr benefices. Yea what doth he more? He gettes him to the vniuersitie, and causeth great mē & squiers to sēd theyr sonnes thither, & put out poore scholars ỹ should be diuines: for theyr parentes entēd not they shallbe preachers, but ỹ they may haue a shewe of lerninge. But, it were to lōg to declare vnto you what deseit & meanes ỹ diuel hath foūd to decaie ỹ office of saluacio, this office of regenerātiō. But to return to my matter. The people came to here ỹ word of god, thei hard him wil-

lēce I

I remember nowe a saying of Sayncte Chrisostome, and per aduenture it myght come here after in better place, but yet I wyll take it, whiles it commeth to my mind. The saying is this. *Et loquentem eum audierunt in silentio, seriem locutionis non interrumpentes.* They harde hym (sayeth he) in silẽce, not interruptynge the order of his preachinge. He meanes: they hard hym quietely, without any shouelynge of feete, or walkynge vp and downe. Surely it is an yll mysorder, that folke shalbe walkyng vp and downe in the sermon tyme (as I haue sene in this place thys Lente) and there shalbe suche hussynge and bussynge in the preachers eare, that it maketh hym often tymes to forget hys mat-

matter. O let vs consider the kynges Maiestyes goodnes, Thys place was prepared for banketynge of the bodye, and hys Maiestye hath made it a place for the comforte of the soule, and to haue the worde of God preached init, shewynge hereby that he would haue all hys subiectes at it, if it myghte be possible. Consider what the kynges Maiestye hathe done for you, he alloweth you all to heare wyth him. Cōsider wher ye be, fyrst ye oughte to haue a reuerence to Godds word, and thoughe it be preached by pore men, yet itis the same worde that oure Sauioure spake.
Consider also the presēce of the kynges Maiestie Gods highe vycare in earth, hauyng a re-

specte

spect to his personag, ye ought to haue reuerence to it, & consider that he is goddes hyghe minister, & yet allowethyou all to be partakers w̄ him of ẏ heryng of gods word. This benefit of his would be thankefully taken, & it would be highly esteemed. Hear in silēce, as Chrisostō sayeth. It maye chaunce that sume in the companye may fall sicke, or be diseased, if therbe any suche, let them go away, w̄ silēce, let them leaue their salutacions tyll they come in the courte, let them departe with silence. I toke occasion of Chrisostomes wordes to admonyshe you of thys thynge. What shold be ẏ cause, that our Sauioure Christe wente into the bote? the scripture calleth it *Nauis or mauicula*. But it was no ship.

it

it was a fishers bote, thei were not able to haue a shyp. What shoulde be the cause, why he would not stand on the bāke & preach ther, but he desired Peter to drawe ỹ bote some what frō ỹ shore into ỹ middes of the water. What shold be ỹ cause? What shold be the cause? One cause was, for that he might sit their more cōmodiously, thē on ỹ bāke, an other cause was, for ỹ he was like to be thrust into ỹ pōd of ỹ peple ỹ came vnto hym. Whi? our saulour Christ might haue wstode thē, he was strōg inough to haue kept hymselfe frō thrustīg into the water. He was strōger, thē they al, yf he had lysted he myght haue stode on the water, as wel as he walked on the water, truth it is, so might he haue done in dede.

But

But as it was sometyme hys pleasure to shewe the poore of hys Godheade, so he declared nowe the infirmitie and imbecilitye of hys manheade. Heare he geueth vs an example what we shall do, we must not tempt God by any miracles, so lōg as we may walke by ordinary wayes. As oure Sauioure Christ when the diuel hadde hym on the top of the temple, and wold haue had hym caste hym selfe doune, he made hym this answere. *Non tentabis dominum deum tuum.* Thou shalt not tempt thy lord God, as if he shoulde haue sayed. We maye not tempte God at all, it is no tyme nowe to shewe any miracles, there is an other way to go doune, by gressinges. Thus he dyd to shewe

vs an example, that we muste not tempte God, except it be in extreme necessitye, and when we cannot other wayes remedy the matter to leaue it all to God, elles we maye not tempt the maiestye of hys deyte. Beware temptynge of God? wel, he commes to Simons bote, and why rather to Simons bote then an nother. I wyl aũswere, as I find in experience in my selfe. I came hither to day, frõ Lambeth in a whirry and when I came to take my bote, the water mẽ came about me, as the maner is, and he wold haue me, & he wold haue me. I toke one of them. Nowe ye wyll aske me why I came in ẏ bote, rather thẽ in a nother, be-

because I woulde goin to that that I se stande nexte me, it stode moze commodiouslye foz me. And so dyd Chzuste by Simons bote. It stode nerer foz him, he sawe a better seate in it. A good natural reasō. Nowe come the papistes, and they wyll make amisterie of it, they wyll pyke out the supzemesy of the Bishop of Rome in Peters bote. We maye make allegoz-esinonghe of euerye place in scripture, but suerli, it must nedes be a symple matter that standes onso weke a grounde. But ye shall se further. He desired Peter to thzuste out hys bote from the shoze. He desired hym. Heare was a good lesson foz the Bishop of Rome, and al hys colledge of Cardinalles to

lerne

learne humilitye and gentelnes. *Rogabat eum.* He desired hym, it was gētly done of hym, with out any austeritie, but wyth al vrbanitie, myldnes, & softnes and humilitye. What an exam ple is thys, that he giues them heare: but they spie it not they can se nothynge but the supremycye of the Byshop of Rome. A wounderous thynge what syghte they haue. They se nothynge but the supremicye of the Byshop of Rome. *Imperabatis ouibus meis,* sayeth Ezechiell, *cum auaricia, et austeritate, et dispersæ sunt absque pastore.*

Ye haue ruled my shepe and commaunded them wyth greate lordlines, austeritye, and power, and thus ye haue dispersed my shepe abrode, and

why? Ther was no shephard, they had wanted one a great while. Rome hath bene many hūdred yeres wout a good shepard, They would not lerne to rule thē gētly, they had rule ouer thē, but it was w̄ curssings ercōmunicacions, w̄ great austerite, and thūderboltes, and the diuel and al, to mayntaine their vnpreachyng prelacye. I beseche God open their eyes, ꝑ they maye se the trueth, & not be blinded with those thynges, that no mā can se but they. It folowethin the tert. *Sedens docebat de naui.* He taught sittyng. Preachers be lyke, were sitters in those daies, as it is written in a nother place. *Sedent in cathedra moisi* They sette in the chayer of Moses.

I

I woulde oure preachers woulde preache sittynge, or standynge, one waye, or other. It was a godly pulpit that our Sauiour Christ hadde gotten hym here. An olde rotten bote. And yet he preached hys fathers wyll, hys fathers message out of thys pulpyt. He regarded the people more then ỹ pulpit. He cared not for the pulpit, so he myght do the people good. In dede it is to be cõmẽded for the preacher to stand, or sit, as the place is, but I would not haue it so superstitiously estemed, but that a good preacher may declare ỹ word of god sittĩg on a horse, or prechĩg in a tre. And yet if this shold be done, ỹ vnpreachyng prelattes would laughe it to schorne.

And though it be good to haue the pulpit set vp in churches, that the people may resort thyther, yet I woulde not haue it so superstitiously vsed, but that in a prophane place the worde of God might be preached some times, and I woulde not haue the people offended wyth all, no more, then they be with our Sauioure Christes preachyng out of a bote. And yet to haue pulpites in churches it is very well done to haue them, but they woulde be occupied, for it is a vayne thyng to haue them as they stād in many churches. I harde of a Byshop of Englande that wente on visitacion and (as it was the custom) whē the Byshop shoulde come and be runge into the toune, the greate

greate belles clapper was fallen doume, the tyall was broke, so that the Bysshop coulde not be runge into the toune. Ther was a greate matter made of thys, and the chiefe of the parysshe were muche blamed for it in the visitacion. The Bysshop was some what quicke wyth theym, and signified that he was muche offended. They made theyr aunsweres, and excused them selues, as wel as they coulde, it was a chaunce, sayd they, that ỹ clapper brake and we coulde not get it amended by and by, we must tarry ye til we can haue done it. It shal be amended as shortelye as maye be. Amonge the other there was one wyser then the rest, and he commes me to the

Bishop. Why mi Lord, sayth he, doth your lordship make so grat matter of the bell, that lacketh hys clapper? here is a bell, sayeth he, and poynted to the pulpit, that hath lacked a clapper thys. rr. yeres. We haue a parson, that fetteth out of thys benefice fiftye pounds euerye yere, but we neuer se hym. I warrant you ỹ Bishop was an vnpreachyng prelate. He could fynde faute wyth the bel, that wanted a clapper, to ryng hym into the toune, but he could not fynd any faut wyth the parson that preached not at his benefice. Euer thys office of preachynge hath bene least regarded, it hath skante hadde the name of goddes seruyce They must synge. *Salue fes. a dies* aboute

the

the churche, that no man was the better for it, but to shewe theyr gaie cotes, and garmentes. I came once my selfe to a place, ridyng on a iornay home warde from London, and I sente worde ouer nyghte into the toune that I would preach there in ỹ morninge because it was holy day, and me thought it was an holye dayes worcke, The church stode in my waye, and I toke my horse, and my companye, and went thither, I thoughte I shoulde haue founde a greate companye in the churche, and when I came there, the churche doore was faste locked.

I tarried there halfe an houer and more, at last the keye was found

founde, and one of the parishe commes to me and sayes. Syr thys is a busye daye wyth vs, we can not heare you, it is Robyn hoodes daye. The parishe are gone a hyode to gather for Robyn hoode, I praye you let them not. I was fayne there to geue place to Robyn hoode. I thought my rochet shoulde haue bene regarded, thoughe I were not, but it woulde not serue, it was fayn to geue place to Robyn hoodes men.

It is no laughynge matter my frendes, it is wepyng matter, a heauy matter, a heauy matter, vnder the pretence for gatherynge for Robyn hoode, a traytoure, and a thefe, to put out a preacher, to haue hys office lesse esteemed, to prefer Ro-

Robyn hod before the ministra-
cion of Gods word, and all thys
hath come of vnpreachynge
prelates. Thys Realme hath
ben ill prouided for, that it hath
had suche corrupte iudgemen-
tes in it, to prefer Robyn hode
to goddes worde. Yf the By-
shoppes had bene preachers,
there shoulde neuer haue bene
any suche thynge, but we haue
a good hope of better. We haue
had a good begynnynge, I be-
sech God to continewe it. But
I tell you, it is farre wide, that
the people haue suche iudge-
mentes, the Byshoppes they
coulde laughe at it. What was
that to them? they would haue
them continewe in their igno-
raunce styll, and them selues
in vnpreachyng prelacye. Wel,
sit-

syttynge, syttynge. He satte doune and taught. The texte doeth tell vs that he taughte, but it doeth not tell vs what he taughte. If I were a papist I coulde tell what he sayed. I woulde in the Popes iudgemente shewe what he taught. For the Byshop of Rome hath in *scrinio pectoris sui*, the true vnderstandynge of Scriptures. If he cal a cõsayle of colledge of Cardinalles, he hath authoutye to determyne the supper of the Lorde, as he dyd at the counsayle of Florence. And Pope Nicolas, and Byshoppe Langfrancke shal come and expounde thys place, and saye, that oure Sauioure Christe, sayed thus. Peter I

do

do meane thys by syttynge in thy bote that thou shalte goo to Rome, and be Bysshoppe there fiue and twentie yeares, after myne ascension. And all they successours shal be rulers of ỹ vniuersal church after ỹ. Yeare woulde I place also holye water, and hollye breade, and all vnwrytten verytes, if I were a Papiste, and that Scripture is not to be expounded by anye priuate interpretacion, but by oure holye father, and hys colledge of Cardinalles.

Thys is a greate dele a better place then. duc in altum. But what was Christes sermon? it maye sone be gathered what it was. He is alwayes like him selfe.

Hys

Hys fyrste Sermon was. *penitentiam agite*, dopennaunce, your lyuynge is naught, repente. Agayne at Nazareth, whan he redde in the temple and preached remission of synnes, and healynge of woundyd consciences, and in the longe sermon in the mount, he was alwayes lyke hym selfe, he neuer dissented from hymselfe. O there is a writer hath a ioile text here, and hys name is, Dionisious. I chaunced to mete wyth hys boke in my Lorde of Caunterberyes library: he was a Monke of the charterhousse. I maruayle to find such a sentence is that authour. What taught Christ in thys sermon? Mary sayeth he, it is not written. And he addeth more vnto

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it. *Euangeliste tantum scripserunt de sermonibus et miraculis christi quantum eognouerunt inspirante deo sufficere ad edificacionem ecclesie ad confirmacionem fidei, et ad salutem animarum.* It is true it is not wrytten. All hys miracles were not witten, so neyther were al hys sermons wrytten, yet for all that the euangelistes dyd wryte so muche as was necessary. They wrote so muche of the miracles and sermons of Christ as they knewe by godes inspiracion to be sufficiēt for the edifynge of the churche, the confirmacion of oure fayeth and the health of our soules. If thys be true as it is in dede, where be witten verities? I merualye not at the sentence but to fynde it in suche an authour. Jesus what authorite he gy-

gyues to goddes worde. But GOD woulde that suche men shoulde be wytnesse wyth the authoritye of his boke, wil they nill they.

Nowe to drawe towardes an ende. It foloweth in the text *duc in altum*. Here comes in the supremitye of the Byshoppe of Rome. Whan oure Sauioure Christ had made an ende of hys sermō and had fed their soules, he prouided for theyr boddies. Fyrst he began wyth the soule. Christes worde is the fode of it. Nowe he goth to the body, he hath charge of them boeth, he gyueth fode for them boeth: we must commit the fedyng of the body and of the soule to hym. Well, he sayeth to Peter. *duc in altum*. Launche in to the depth, put

put forth thy bote farther into the deepe of the water. Lose youre nettes, nowe sythe. As who shoulde saye, youre soules are nowe fedde, I haue taught you my doctrine, nowe I wyll confirme it wyth a miracle. Lo syr here is *duc in altum*. Here Peter was made a greate man saye the Papistes, and all hys successours after hym. And thys is deriued of these fewe wordes. Launch into the deepe. And their argumente is thys: he spake to Peter onelye, and he spake to hym in the singular number, ergo he gaue hym such a preeminence a boue the rest. A goodly argument, I wene it be a sillogismus. *in quem terra pontus*. I will make a lyke argument, Oure Sauioure Christe saied

to Judas, whan he was about to betraye hym *quod facis fac citius*. Nowe whan he spake to Peter ther were none of his disciples by, but James and John, but whan he spake to Judas they were al present. Wel, he sayd vnto him, *quod facis fac citius*. Spede thy busines, ỹ thou hast in thy heade, do it. He gaue him here a secret monicion that he knewe what he intẽded, if Judas had had grace to haue taken it and repented. He spake in the singular number to him; ergo he gaue hym some preeminence. By like he made him a Cardinall, and it mighte ful wel be, for they haue folowed Judas euer syns. Here is as good a grounde for the Coledge of Cardinalles, as the other is for the supremitie of the Bishop

of

of Rome. Our Sauiour Christ (say they) spake onely to Peter for preeminence, because he was cheife of the Apostles, and you cā shewe none other cause Ergo thys is the cause why he spake to hym in the syngular number. I dare saye there is neuer a whirrimā at Westminster brydge but he can answere to thys. and gyue a naturall reason of it.

He knoweth that one man is able to shoue the bote, but one man was not able to caste out the nettes, and therefore he sayed in the plural nomber. *laxate retia*: Louse youre nettes: and he sayed in the syngular number to Peter, launch out the bote. why? because he was able to do it.

But he spake the other in the plural nomber, because he was not able to conuaye the bote, and cast out the nette, to. One man coulde not do it. Thys woulde the whirry man saye, and that wyth better reason, then to make such a mistertie of it, as no mā can spye but they. And the cause why he spake to all, was to shewe that he wyll haue all Christen mē to worcke for they lyuynge. It is he that sendes foode both for the body, and soule, but he wyll not send it, wythout labour. He wyll haue all Christen people to labour for it, he wyll vse our labour as a meane whereby he sendeth our foode. Thys was a wounderous myracle of oure Sauioure Christe, and

dyd

dyd it not onely to allure them to hys discipleshippe, but also for our commodity e. It was a seale, a seale, to seale, hys doctrine wythall. Nowe ye knowe that suche as be kepars of seales, as my Lorde Chauncelour and suche other, what so euer they be, they do not all wayes seale, they haue a sealynge tyme (. For I haue harde poore men complaine, that thei haue bene put of from tyme to tyme of sealynge to another, tyll all theyr money were spent). And as they haue tymes to sealein, so oure Sauioure Chriſte had hys tyme of sealynge. When he was here in earth, wyth his Apostles, and in the tyme of the primitiue churche, Chriſtes doctrine was sufficiente ye sea-

led already wyth seales of hys owne makynge, what shoulde oure seales do? What nede we to seale hys seales? it is a confirmed doctrine alredi. O luther, when he came into that worlde fyrst, and disputed agaynst the decretales, the Clementines, Alexandrines, Extrauagantines, what a do had he. But ye wyll saye paraduenture he was deceyued in some thynges I wil not take vpon me to defend him in al pointes, I wil not stand to it, ỹ al that he wrot was true, I thinke he would not so hym selfe. For there is no man, but he maye erre. He came to further and further knowledge, (but suerly he was a good instrumēt). Wel I say, when he preached fyrste they called vpō him to do myracles,

they

thei were wrought before. And so we nede to do no miracls. In dede when the popish prelates preached fyrst, thei had nede of miracles, & the deuil wroughte some in the preachynge of purgatorye. But what kynde of miracles these were, all Englande doeth knowe, but it wil not knowe. A wounderfull thinge, that the people wyl contynewe in theyr blyndnes and ignorauce stil. We haue greate vtilitie of the miracles of oure sauiour Jesus Chryste. He doth signifye vnto vs, by this wōderful worcke, ỹ he is Lord as wel of ỹ water as of the lād. A good cōfort for those ỹ be on ỹ water, whē thei be in am tēpest, or daūger to call vpon him. The fishe here came at his cōmaūdemēt.

Here we maye learne that all thynges in the water are subiecte to Christe. Peter sayed. Syr, wee haue laboured all nighte, and haue not caught one fynne, howbe it at youre word we wyll toit a freshe. By this it appereth that ỹ gaine, the lucre, the reuenewes that we get, must not be imputed to oure labour, we maye not say, gramercy labour: itis not oure labour, itis our sauiour Christ that sendeth vs luynge, yet muste we laboure, for he that sayed to Peter labour, and he that bad the fyshers laboure, biddes all menne to laboure in theyr busines. There be some people that ascribe their gaynes, theyr encrease, gotten by anye facultye, to the deuil. Is there

ther any trowe ye in England would say so? Nowe if any man shoulde come to an other, and say he gat hys lyuynge by the dyuell, he would fall out wyth hym. There is not a man in Englande that so sayeth, yet is there some that thynche it. For al ỹ get it with false biyng and sellyng, wyth circumuention, wyth vsury, impostures, myxte wares, false waightes, deceyuynge they? Lo?des and maisters, all those, that get they? goodes on thys fashion, what do they thynche, but that the deuil sendes them gaynes and ryches. For they be hys (beyng vnlawefully gotten) What is thys to say, but that the dyuell is authour of they? gaynes when they be so gotten? For

God

God inhabites them. *deus non uolens iniquitatem tu es.* God wyl no iniquitie. These folke are greatly deceiued. Ther be some againe impute al to their laboures & workes.

Yea, on the hollye day, they can not fynde in their hertes to come to the Temple, to the blessed cōmunion, they must be workīg at home. These are wid againe on the otherside. And some there be ẏ thinke, if they worke nothinge at al, they shal haue inough, they wil haue no good exercise, but gape & thīke that god wil sēd meat into their mouthes, and these are as far wide: they muste worke, he bad the fishers worcke. Our Sauiour Christ bad Peter worke, & he that sayed so to them, sayes the

the same to vs, euerye man in his arte. *benedictio dei facit diuitem.*

The blessynge of God maketh a man ryche. He lettes hys sonne shyne vpon the wycked, aswell as vpon the good, he sendes ryches boeth to good and bad.

But thys blessynge turnes to them into a malediction and a curse, it encreseth their damnacion. Sayncte Paulle wrytynge to the Thessalonians, dyd put an order howe euerye man shoulde worcke in hys vocation. *Cum essemus apud uos, hoc precipiebamus uobis, ut si quis nollet operari, is nec edat.*

When I was amonge you (sayeth he) I made thys ordinaunce, that whosoeuer wold not

not do the worke of hys vocation, shoulde haue no meate. It were a good ordinaunce in a common weale, that euerye mā shoulde be set on worke, euery man in hys vocation. Lette hym haue no mete. Nowe he sayth furthermore. *Audiuimus quosdam inter uos uersantes inordinate, nihil operis facientes.* Ihere saye, there is some amongest you, that lyues inord inatelye. What is that wordinordinatlye? ydelye, gyuynge them selues to no occupacion for their lyuynge. *Curiose agentes.* Curiouse men, gyuen to curiositye, to searchynge what other men do. Saynct Paule sayeth, he harde saye, he could not tell whether it were so or no. But he toke occasion of hearynge saye, to sette out a good

and

and holsome doctrine. *his autem quæ sunt eiusmodi precipimus, et obsecramus.* We commaund and desier you for the reuerẽce of God, if ther be any suche, that they wyll do the worckes of their vocacion, and go quietly to their occupation, and so eate their owne bread, elsit is not their owne, it is other mens meate. Oure Sauiour Christ before he begã hys preachynge, lyued of hys occupacion, he was a carpenter, and gat hys liuynge wyth greate labour.

Therefore let no manne disdayne, or thincke shame to folowe hym in a meane liuynge, a meane vocation, or a common callynge and occupacion. For as he blessed oure nature wyth takynge vpon hym the

shape

shape of mā, soin hys doyng he blessed al occupacīōs and artes. This is a notable exāple to sig-nify ỹ he abhorres al idlenes. When he was a Carpentar, then he went, & dyd the worke of hys callynge, and when he was a preacher he dyd the wor-kes of that calling. He was no vnpreachyng prelate. The By shoppe of Rome shoulde haue learned that at him. And these gayners with false artes what be they? They are neuer con-tente wyth that they haue, thoughe it be neuer so much. And they ỹ are true dealers, are satisfied with that god sen-des, thoughe it be neuer so litle *quæstus magnus pietas, cum animo sua sorte contento.* Godlines is great gayne

It is lucre inoughe, it is van-tage inoughe to be contēt with

that

that, that God sendes. The fayethfull can not lacke, the vnfaythfull is euer lackynge, though he haue neuer so much I wil nowe make an ende. *Labores manuũ tuarum*. Let vs all labour, Christe teacheth vs to labour, yea the Byshop of Rome hym selfe, he teacheth him to labour rather then to be hedde of the church. Let vs put our trust in God. *Labores manuum tuarum*. Caste thy care vpon the Lord and he wyll nourshe the and fede the. Agayne the Prophet sayeth. *Numquam uidi iustum derelictum nec semen eius querens panem.*

I neuer sawe the ryghtuouse man forsaken, nor hys seede to seke his bread. It is infidelitye, infidelitye that marres all to gether.

Wel

Well to my texte. *Labores manuũ tuarum quia manducabis, beatus es et bene tibi erit. etc.* Because thou eatest the labors of thy hãdes, that, ỹ God sendes the of thy laboure. Euery man must labour, yea though he be a Kynge yet he muste labour, for I knowe no mã hath a greater laboure thẽ a Kynge. What is his labour? To studye goddes boke, to see ỹ there be no vnpreachynge prelates in his realme, nor bribing Iudges, to se to all estates, to prouyde for the poore, to see vittailes good chepe. Is not this a labour trowe ye? thus if thou duste laboure, exercisynge the worckes of thy vocatyon, thou eatest the meate that god sendes the, and then it followeth. *Beatus es.* Thou art a blessed

sed mannem Goddes fauour, Et bene tibi erit. And it shall go well wyth the in this worlde, both in bodye & soule, for God prouydes for both. Howe shalte thou prouyde for thy soule? go here Sermons. Howe for the boddy? labour in thy vocation, and then shall it be well wyth the, bothe here and in the worlde to come through the fayth and merites of our sauiour Jesus Chryst.

To whō with the father and the holy gost, be prayse for euer and euer, world with oute ende.

Amen.

The ende of the .vi. Sermon.

Aa. The

The seuenth Sermon of Maister Hughe Latimer, whyche he preached before the Kinges Maiestye within hys Graces Palaice at Westminster the xix. daye of Apuel.

Vecũque scripta sũt ad nostram doctrinam scripta sunt. All thynges yͤ be written, they be written to be our doctrine. By occasion of thys texte (most honorable audiẽce) I haue walked tyys Leute in the brode filde of scripture and vsed my libertie, & intreated of such matters as I thought, mete for this auditory. I haue had a do wyth many estates, euen with the highest of all, I haue entreated of the

the dutye of kynges, of the dutye of magistrates, and iudges, of the duyte of prelates, allowyng that ỹ is good, & disallowyng the contrary. I haue taught that we ar all synners, I thinke there is none of vs all neyther preacher, nor herer but we maye be amended, and reduce oure lyues. We maye all saye, yea all the packe of vs, *peccauimus cum patribus nostris*. We haue offẽded and synned w̃ our forefathers. *In multis offendimus omnes* There is none of vs al, but we haue in sondry thinges grieuously offended almyghtie God. I here intreated of many fautes and rebuked manye kyndes of synnes. I intende to daye by Goddes grace, to shew you the remedy of synne. We be in the

place of repentaunce, nowe is the tyme to call for mercy, whyles we be in this worlde. We be all synners, euen the best of vs all. Therefore it is good to here the remedy of synne. This day is commonlye called good fryday, although euery day ought to be with vs good fryday, Yet this day we ar accustomed specially to haue a commemoratiō and remembraunce of the passion of our sauiour Jesu Christ This daye we haue in memory hys bytter Passion and death, which is the remedy of our syn. Therefore I intende to intreat of a peece of the story of hys passion. I am not able to intreate of all. That I may do that the better, and that it maye bee to the honour of God and edification

tion

tion of youre soules and myne both, I shal desyre you to praye &c. In thys prayer, I wyll desyre you to remember the soules departed, wyth laudes and prayse to almyghtie God, that he woulde vouchsafe to assyste them at the hour of their death In so dooynge, you shalbe put in remembraunce to praye for your selues, that it may please GOD to assyste and comforte you in the agonies and paines of death.

The place that I wyll intreat of is in the .xxvi. Chapiter, of sayncte Matthewe, Howebeit, as I intreate of it I wyll borrowe parte of Sayncte Marke and sayncte Luke, for they haue somwhat, that sayncte Mathew hath not, and especially Luke.

The texte is. *Tunc cũ uenisset Jesus in uillam que dicitur gethsemani.* Thẽ whẽ Jesus came, some haue in *uillam* some *in agrum*, some *in prediũ*, But it is all one, whẽ Christ came into a Graunge, into a peace of lãd, into a fielde, it makes no matter, cal it what ye wyl, at what tyme he had come into an honest mans house, and ther eaten hys pascquall lambe, and instituted and celebrate the lordes supper, and sette furth the blessed communion, then whẽ this was done, he toke his way to the place, where he knewe Judas would come. It was a solitarye place and thither he wente wt hys leauen Apostles. For Judas the twelfte was a boute his busines, he was occupied aboute his marchaundise,

and

and was prouydyng amōg the
bysshoppes and preistes, to come
with an ambushment of Jewes
to take our sauiour Jesu Christ
And when he was come into
this feelde, or grandge, this vil
lage, or ferme place, which was
called Gethsemani, there was
a Garden sayth Luke into the
whych he goeth, & leues .viii. of
hys disciples wout, howbeit he
appoynted thē what they shold
do. He sayth *Sedete hic, donec uadam illuc, et orem.* Sit you here whiles I
go yonder and prai. He told the
that he went to pray, to monish
thē what they should do, to fall
to praier as he dyd. He leite the
there, & toke no more with him
but .iii. Peter, James, and Jhō
to teach vs that a solitari place
is mete for prayer. Then when

he was come into this garden, *Cepiet expauescere*. He begā to trimble, in so much he sayed. *Tristis est anima mea usque ad mortem*. My soule is heauye and pensyue, euen vnto death. This is a notable place, and one of the most especiall and chefeste of all that be in the storye of the passion of Christe. Here is oure remedye. Here we must haue in consideracion, all hys doynges and sayeinges for oure learnynge, for oure edification, for oure comforth, and consolacion. Firste of all he set hys thre Disciples that he toke wyth hym in an order, and toulde theym what they shouldedo, sayinge. *Sedete hic et vigilate mecum et orate*.

Sytte here, and praye that ye enter not into temptacion, but

but of that I wyll entreate afterwarde. Nowe when he was in the Garden, *cepit expauescere*. He beganne to be heauye, penciue, heauye hacted. I lyke not Oregens playenge wyth this word *cepit*, it was a perfect heauynes, it was suche a one as was neuer sene the grater, it was not onely the begynning of a sorow. These doctours, we haue greate cause to thanke God for them, but yet I would not haue thē alwayes to be allowed. They haue handled many poyntes of our fayth very godly, & we may haue a greate staie in thē in many thinges, we might not well lake thē, but yet I woulde not haue men to be sworne to thē, & so addicte as to take hād ouer hed whatsoeuer

they say, it

it were a great inconuenience so to do. Wel, let vs go forward He toke Peter, James & Jhon into thys gardē. And why dyd he take thē wyth hym, rather then other? mary those that he had taken before, to whom he had reueled in the hyl, the trā-figuracion and declaracion of his deitye, to se ȳ reuelacion of ȳ maiestie of his godhead. Now in the garden he reueled to the same ȳ infirmity of his māhod, because they had tasted of the swete, he would they should tast also of the sower. He toke these wyth hym at both tymes, for two or thre is inoughe to beare witnes. And he began to be he uy in hys mynd. He was great lye vered wythin hym selfe, he was sore affected, it was a gret heauines, he had bene heauye ma-

many times before, and he had suffered greate afflictions in hys soule, as for the, blyndenes of the Jewes, he was like to suffer mo panges of paine in hys body. But thys pāge was greater thē any he euer suffred yea, it was a greater torment vnto hym I thynke, a greater payne thē when he was hanged on the crosse, then when the stower nayles were knocked and driuen throughe hys handes and fete, then whē the sharpe crowne of thornes was thrust on hys hed. Thys was the, heauines and pensiuenes of hys hearte, the agony of the spirit. And as the soule is more precious then the bodye: euen so is the paine of the soule more greuous thē the paynes of the body. Therfore ther is another

which

which witteth. *horror mortis grauior ipsa morte.* The horrour & vglones of death is sorer thē death it selfe. This is the moste greuous paine, that euer christ suffered, euen this pang, that he suffered in the gardē. It is the most notable place one of them in the whole storie of ỹ passion, when he sayed. *Anima mea tristis est usque ad mortem*, My soule is heauy to death. And *cēpisset expauescere* and whē he began to quiuer, to shake. The greuousnes of it is declared by hys prayer ỹ he made.

pater si possibile est. etc. Father if it be possible, away wt this cup, rid me of it. He vnderstod by this cup his paines of death. For he knewe well inoughe that hys passion was at hand, that Iudas was come vpon hym with the

the Jewes to take hym. There was offered vnto hym nowe the Jmage of death, the Jmage, the sence, the felynge of hell, for death and hell go both together. J wyll entreate of thys Jmage of hell, whyche is death. Truelye no manne can shewe it perfectlye, yet J wyl do the best J can to make you vnderstād ẏ greuouse panges that oure Sauioure Chriſte was in whē he was in the garden, as mans power is not able to beare it, so no mās tong is able to expresse it. Paynters painte death lyke a man wout skin, ꝛ a body hauyng nothing but bones. And hel they paint it, horrible flames of brēnīg fier, they bungell some what at it, thei come no thing nere it. But thys is no true paynting.

No

No paynter can paynte hel vn
lesse he coulde paynte the tor-
ment and condemnation both
of body and soule, ỹ possession &
hauyng of all in felicitie. Thys
is hel, this is ỹ Image of death
this is hell, such an euyl fauou-
red face, such an vglome coun-
tenaunce, such an horrible vy-
sage our sauiour Christ sawe of
death and hell in the gardayn.
There is no pleasure in beyol-
dynge of it, but more payne thē
anye tounge can tell. Death &
hell toke vnto them thys euyll
fauoured face, of sinne and tho-
rough synne. This synne is so
hyghly hated of God, that he
doth pronounce it worthy to be
punished wyth lacke of all feli-
citie, wyth the fealyng of infili-
citie. Death and hell be not on-
ly

by the wages, the reward, ỹ stipẽd of sin, but they are brought into ỹ world by sinne, *per peccatum mors* sayth S Paule, throughe synne deathe entered into the world. Moses sheweth the first commingin of it into the world Where as our fyrst fa ther Adã was set at libertie to lyue for euer, yet God inhibytynge hym from eatyng of the Aple, tould hym, If thou meddle with this fruite, thou & all thy posteritie shall fal into necessitie of death from euer lyuynge, *morte morieris*, thou and all thy posteritie shalbe subiect to deathe, here came in death and hell. Synne was their mother. Therefore they must haue suche an Image as their mother sinne would geue them. An vglsome thing and an horri-

horrible Image must it nedes be that is brought in by such a tyyng so hated of God, yea this face of death and hell is so terrible, that suche as hath bene wycked men had rather be hãged than a byde it. As Achitophell that traytoure to Dauid lyke an ambycious wretche thought to haue come to higher promocion, and therefore cõspired with Absolom against hys maister Dauid. He when he sawe hys counsayle toke no place, goes and hanges hym selfe, in contemplacion of thys euyl fauored face of death. Judas also when he came wyth bushemenetes to take his maister Christe in be holdyng thys horrible face hanged himselfe.

Yea the electe people of God, the

the fayethfull hauinge the beholdyng of thys face, (though God hath alwayes preserued them, such a good God he is to them that beleue in hym, that he wyll not suffer them to be tempted aboue that, that they haue bene able to beare) yet for all that, there is nothynge that they complaine more sore, then of thys horrour of death. Go to Job. What sayeth he? *pereat dies in quo natus sum, suspendium elegit anima mea.* Wo worth the daye that I was borne in, my soule wolde be hanged, saying in hys panges almoste he wyste not what. Thys was when wyth the eye of hys conscience, and the inwarde man he beheelde the horrour of death and hel, not for any bodyly payne that

he suffered, for when he hadde byles, botches, blaynes, and scabbes, he suffered them patiently, he coulde saye then, *si bona suscepi munde manu domini et cetera.*

If we haue receyued good thynges of God, why shoulde we not sucker likewise euyl? It was not for any suche thinge, that he was so vexed, but the syght of this face of death and hell was offered to hym so liuely that he wolde haue bene out of thys worlde. It was thys euill fauored face of death that so troubled hym. Kynge Dauyd also sayed, in contemplacion of thys vglsome face. *Laborauí in gemitu meo.* I haue bene sore vexed w sighyng & mourning. *Turbatus est a furore oculus meus.* myne eye hath bene greatlye trou-

led

led in my rage. A straunge thynge, when he had to fyght wyth Goliath that monstrous giante, who was able to haue eaten hym, he coulde a byde hym, & was nothyng a frayed and now what a wozcke? what exclamacions makes he at the syghte of death? Jonas lykewyse was bold inoughe, to byd the shypmen cast hym into the sea, he had not yet sene that face and wysage, but when he was in the Whales belly, and had there the beholdyng of it, what terroz & distresse abode he? Ezechias whē he sawe Senacherib beseigynge hys citye on euerye syde most violently, was nothynge a frayde of the greate hoste and myghtye army that was is like to destroye

hym oute of hande, yet he was afrayed of deathe. When the Prophet came vnto hym, and sayed. *dispone domui tuæ morte morieris. et non viues.*

It stroke him so to the harte that he fel a weppynge. O lorde what an horror was this? Ther be some writers that saies that Peter, James and Jhon, were in thys selynge at the same tyme and that Peter when he sayed.

Exi a me domine quia homo peccator sum.

dyd tast some part of it. he was so astonyshed, he wist not what to saye. It was not longe that they were in thys anguysshe, some sayes longer, some shorter but Christ was readye to comforte them, and sayed to Peter.

Ne timeas, be not afrated. A frend of myne tolde me of a certayne woman, that was .xviii. yeares to gether in it. I knewe a man my selfe Bilnei, lytle Bilnei, that blessed martyr of God, what tyme he had borne hys fagott, and was come a gaine to Cambridge hadde suche conflictes, wythin hym selfe, beholdyng thys Image of death, that hys frendes were a frayed to lette hym be alone, they were fayne to be wyth hym daye and nyght, and cōforted hym as they coulde, but no comfortes woulde serue. As for the comfortable places of scripture to bringe theym vnto hym, it was as though a man woulde runne hym through the herte wyth a sweard. Yet afterward

all thys he was reuiled, & toke his death pacientlye, and dyed wel agaīst the Tirannical sea of Rome. Wo wil be to that byshoppe that had the examinacion of him, if he repented not. Here is a good lesson for you my frīendes. If euer ye come in daunger, in duraunce, in prison for gods quarrell, and hys sake, (as he dyd for purgatorye matters, and put to beare a fagot for preachynge the true worde of God agaynste pilgremage and suche like matters) I wil aduise you first, & a boue al thinge to abiure al your frīendes, all your friendeship, leaue not one vnabiured, it is they that shall vndo you, and not your ennemyes. It was his very frīendes, that brought Bylnye

nie to it. By this it maye some-
what appere what oure saui-
our Christe suffered, he doeth
not dissemble it hym selfe, whē
he sayth, my soule is heauye to
death, he was in soloze an Ago
ny, that there issued out of him
as I shal entreat anone, dzop-
pes of bloud, an vgsome thyng
suerly, which his fact and dede
sheweth vs, what hozrible pay
nes he was in foz oure sakes.
But you wyll saye, howe can
thys be? It were possible that
I and such other, as be great
synners shoulde suffer such af-
fliction. The son of God, what
oure Sauioure Christ? neuer
synned, howe can thys stande
that he shouldebe thys hande-
led? he neuer deserued it. Ma-
ry I wil tell you howe we must

consider oure Sauiour Christe two wayes, one way in his mā hode, a nother in his Godhed. Some places of scripture must be referred to hys deitye, and some to his humanitie. In hys godhed he suffered nothynge, but nowe he made hym selfe voide of hys deity, as scripture sayth.

Cum esset in forma dei exinaniuit seipsum.

Where as he was in ẏ forme of God, he emptyed hym selfe of it, he dyd hyde it, and vsed him selfe as though he had not had it, he would not helpe hym selfe wyth his godhed, he humbled him self w̄ al obedience vn to death, euen to the death of the crosse, this was in ẏ he was mā, he toke vpon hym our synnes, our synnes, not the worke of synnes, I meane not so, not

to

to do it, not to cõmit it, but to purge it, to cleanse it, to beare the stypende of it, and that waye he was the greate synner of the worlde, he bare all the synne of the worlde on hys backe, he woulde become better for it.

Nowe to sustayne and suffer the doloures of death, is not to synne, but he came into this worlde, wyth hys passion to purge oure synnes. Nowe this that he suffered in the Gardaine is one, of ỹ bitterist peces of al hys passion, thys feare of death was the bitterest payne that euer he a bode, dewe to sin which he neuer did, but becam detter for vs. All this he suffered for vs thys he dyd to satisfye for our synnes. It is much like

as

as if I ought a nother mā. rr. M. poūdes, and should paye it out of hande, or elles go to the dungen of ludgate, and whē I am goynge to prison, one of my frīēdes shold come, & aske, whether goeth this mā? And after he had hard the matter, shuld say, let me aunswere for hym, I wylbe come suertye for hym. Yea, I wyll paye all for hym. Such a part played our saui. our Christ w̄ vs. If he had not suffered thys, I for my parte shoulde haue suffered, accor. dynge to the grauite and quātitie of my synnes, damnacion. For the greater the synis, the the greateris the punishment in hell. He suffered for you and me in suche a degre, as is dewe to al ỹ sinnes of ỹ whole world.

It

It was as if you would immagin that one man had committed al the sinnes since Adā, you maye be suer he should be ponished wyth the same horrour of death in such a sorte as al men in the world should haue suffered. Fayne & put case our sauiour Christ, had cōmitted al the synnes of the worlde, al ỹ I for my parte haue done, all ỹ you for your parte haue done, and that anye manne elles hath done, if he had done all thys hym selfe, his agony ỹ he suffered should haue bene no greater nor greuouser, then it was Thys ỹ suffered in the garden was a protiō I say of his passiō and one of the bitterest partes of it. And thys he suffered for oure synnes and not for anye syn-

fynnes that he had commytted hymselfe, for al we should haue suffered euery man accordyng to his owne desertes.

Thys he dydde of goodnes, partelye to purge and clense our synnes, partly, because he would tast, & fele our miseries, *Quo posset succurrere nobis*, that he shulde the rather helpe and relieue vs, and partly he suffered to geue vs example, to behaue our selues as he dyd. He dyd not suffer, to discharge vs clene frō death, to kepe vs cleane frō it, not to tast of it. Nay nay, you muste not take it so. We shall haue the beholding of thys vg some face euery one of vs, we shal fele it our selues. Yet oure sauiour Christ dyd suffer, to the entente, to sygnifye to vs, that death

deathis ouercomable. We shal in dede ouercome it, yᵗ we repente, and acknowledge that our sauiour Iesu Christ pacified wyth his panges and paynes the wrath of ỹ father, hauynge a loue to walke in the wayes of God, yᵗ we beleue in Iesus Christ, we shal ouercome death, I say, it shal not preuaile agaynst vs. Wherfore whensoeuer it chaunseth the my frād, to haue the tastynge of thys death, that thou shalt be temted wyth thys horror of death, what is to be done then? when soeuer thou feleſt thy soule heuy to death, make hast, and resort to this gardaine, and with thys fayth thou shalt ouercom thys terroure when it cōmeth.

Oh

Oh it was a greuous thyng, that Chryst suffered here. Oh ỹ greatnes of his dolour that he suffered in the gardē, partly to make amendes for our sinnes, and partly ta delyuer vs from deathe, not so, that we shoulde not dye bodyly, but that thys death should be a way to a better lyfe, and to destroye and ouercome hel. Oure Sauioure Chryst had a gardayne, but littel pleasure in it. You haue many goodly gardaynes, I wold you woulde in the myddes of theym consyder what agonye our sauyoure Chryste suffred in hys gardayne. A goodly meditacion to haue in youre gardaines. It shal occasion you to delight no farther in vanities, but to remēbre what he suffred

for

for you. It maye drawe you from sinne. It is a good monumente, a good sygne, a good monycyon to consider howe he be haued hym selfe in this garden.

Wel he sayeth to hys Disciples. Syte here and praye wyth me. He wente a lytle waie of, as it were a stones cast from them, and falle to hys prayer, and sayeth. *pater si possibile est transeat a me calix iste.*

Father if it be possible. Awaye wyth thys bytter cuppe thys outragious payne. Yet after he correctes hym selfe, and sayes. *veruntamem non sicut ego uolo, sed sicut tu uis.*

Not my wyll but thy wyll be done O father. Here is a

good

good meditacion for Christen menne, at all tymes, and not onelye vpon good fridaye, lette good fryday be euery day to a Christian manne to knowe, to vse hys passyon to that ende and purpose, not to reade the storye, but to take the fruyte of it.

Some menne if they hadde bene in thys agonye, woulde haue run them selues through with theyr swearde as Saul dyd, some woulde haue hanged theym selues, as Achitophell dyd.

Lette vs not folowe these menne, they be no examples for vs, but lette vs followe Christe, whyche in hys agony re-

stored to hys father wyth hys prayer. Thys must be our patō to worke by, here I myghte dilate the matter as touchynge prayinge to Sayntes, here we maye learne not to praye to Sayntes. Christe byddes vs. *Ora patrem qui est in celis.*
Praye to thy father that is in heauē, to the creatur, and not to any creature. And therfore awaye wyth thies auowryes. Let God alone be our auowry, what haue we to do to rsine hither or thether, but only to the father of heauen. I wyl not tarye to speake of thys matter.
Our Sauiour Christ sette hys disciples in an ordre and commaunded theym to watch, and praye, sayinge. *Vigilate et orate.*
Watch and pray. Wherto

ſhoulde they watche and praye. He ſayeth by and by. Ne intretis in tentacionem. that ye enter not into tẽptaciõ. He byddes them not, praye that they be not tẽpted, for that is as muche to ſaye, as to praye that we ſhould be out of thys worlde. Ther is noman in thys worlde wythoute temtacion. In the tyme of proſperyte we are tempted to wantõnes, pleaſures, and all lyghtnes, in tyme of aduerſyte to diſpayre in Goddes goodnes. Tẽtacion neuer ceaſſes.

Ther is a difference betwene beynge tempted and entrynge into temptation. He byddes therfore not to praye that they be not tempted, but that they enter not into temptacion. To be tempted is no euyll thynge.

For

For what is it? no more then when the fleshe, the diuell and the worlde do the solycitey and moue vs agaynst God.

To geue place to these suggestions, and to yelde oure selues, and suffer vs to be ouer commed of theym, thys is to enter into temptacyon. Our sauioure Christe knewe that they shoulde be greuously tempted, and therfore he gaue thē warnynge, that they shoulde not geue place to temptacion, nor dyspayre at hys death. And yf they chaunced to forsake hym, or to ronne awaye, in case they tripped or swerued yet to come agayne.

But oure Sauioure Christe dyd not onely commaunde hys dyscyples to praye, but fell

downe vpon hys knees flat vp
pon the grounde & prayed hym
selfe, sayinge. *pater si fieri potest
transeat a me calix iste.* Father deliuer
me of thys pange and payne
that I am in, this outragious
payne. This word father came
euen from the bowels of hys
hart when he made his mone,
as who should saye, father ryd
me, I am in suche payne that
I can be in no greater. Thou
art my father, I am thy sone.
Can the father forsake hys sone
in suche an anguishe. Thus he
made hys mone. Father take a
waye this horrour of death frō
me, ryd me of this paine, suffer
me not to be take whā Judas
comes, suffer me not to be han-
ged on the crosse, suffer not my
hādes to be perced with nailes
nor

nor my harte wyth the sharpe speare. A wonderfull thynge, that he shoulde so oft tel his disciples of it before, and nowe when he cōmeeth to the poynte, to desyre to be ryddē of it, as thoughe he woulde haue bene disobedient to the wyl of his father. Afore he saied, he came to suffer, and now he saies, away wyth thys cuppe. Who woulde haue thoughte that euer thys geyre should haue come out of Christes mouthe? What a cake is thys? What shuld a mā say? You muste vnderstande, that Christ tooke vpon him al our infyrmeties, of the whyche thys was one to be sorye at deathe. Amonge all the stryppendes of synne thys was one to trimble at the crosse, this is a punyshe-

ment for oure synne.

It goeth other wayes with vs, the wyth Christ, yf we were in lyke case, and in like Agony, almost we would curse God, or rather wyshe that there were no God. Thys that he sayed, was not of that sorte, it was referryng the matter to the wyl of hys father, but we seke by al meanes be it right, be it wrong of oure owne nature to be ryd out of payne, he desyered it conditionally, as it myght stande, wyth hys fathers wyl, adding a *Veruntamen* to it.

So his request was to shew the infyrmitye of man, here is now an example what we shal do, when we are in lyke case.

He neuer deserued it, we haue

haue. He had a Veruntamen, a not wyth standynge, let vs haue so to, we must haue a neuerthe les, thy wyll be done and not myne.

Geue me grace to be contente to submytte my wyl vnto thyne. Hys facte teacheth vs what to do. Thys is our surgerye, oure physyke, when we be in Agonye, And reken vpon it frendes, we shal come to it, we shal feele it, at one tyme or an other.

What does he nowe? what came to passe nowe, when he had hard no voyce? hys father was domme.

He resorte to hys frēdes, seking some cōfort at theyr hādes

seynge he had none at hys fathers hande, he comes to hys disciples, and fyndes them a slepe, he spake vnto peter, and sayed. Ah Peter art ꝑ aslepe, peter before had bragged stoutly, as thoughe he woulde haue kylled, god haue mercye vpon hys soule. And nowe when he shoulde haue comforted Christ, he was a slepe, not once buske, nor baske to him, not a word, he was fayne to saye to hys disciples. *Vigilate et orate*, Watche and praye, the spirit is redy, but the flesshe is weake he had neuer a worde of them agayne. They myght at the leste haue sayed. Oh Syr remember yourselfe, are not you Christe came not youinto thys world, to redeme synne, be a good cheare, be a

good

good comforth, this sorrow wyl not helpe you, comforte youre selfe by your own preachynge, you haue sayed. *Oportet filium hominis pati.* You haue not deserued any thynge, it is not your faute. In dede yt they had done thys wyth hym, they had played a frendlye parte wyth hym, but they gaue hym not so much as one comfortable worde. We ronne to our frendes in our distresses & Agonyes, as though we had al our truste and confidence in theym, he dyd not so, he resorted to theym, but trusted not in theym, we wyl ronne to our frendes & come nomore to God, he returned agayne.

What shall we not resort to our frendes in tyme of nede: and trowe ye we shal not fynde

them a slepe? yes I warrante you, and when we nede their helpe moste, we shall not haue it.

But what shal we do, whē we shall fynde lache in theym? we wyll crye out vpon theym, vp-brayde them, chyde, braule, fume, chauke & backebight thē But Christe dyd not so, he excused hys friendes, sayinge.

Vigilate et orate spiritus quidem promptus est caro autem infirma. Oh quoth he, watch and praye, I se wel the spirite is ready, but the flesshe is weke. What meaneth thys? suerelye it is a comfortable place. For as longe as we lyue in thys worlde, when we be at the best, we haue no more but.

promtitudinē spiritus cum infirmitate carnis,

The

The verye Saynctes of God sayed. *Vel adest mich.* My wyl is good, but I am not able to perfo3me it, I haue bene wyth some, and fayne they woulde, fayne they woulde, there was redines of spirite, but it would not be. It greued them ỹ they coulde not take thynges, as they shoulde do.

The flesshe resysteth the wo3cke of the holy Gost in oure hertes, and lettes it, lettes it. We haue to praye euer to God O prayer, prayer, that it might be vsed in thys Realme as it oughte to be of all menne, and specially of Magystrates, of Counsaylers, of greate Rulers, to praye, to praye, that it woulde please God to putte

God-

Godly policies in their hertes. Call for assistaunce? I haue hard say, whē that good quene that is gon had ordeined in her house dayly prayer both before none, and after none, the admirall gettes hym out of the waye, lyke a moule diggynge in the earth. He shalbe Lottes wyfe to me as long as I lyue. He was a couetous manne an horrible couetous manne, I wold there were no moin England. He was an ambicious mā. I woulde there were no mo in Englande. He was a sedicious mā, a contēnar of cōmune prayer, I would there were no mo in England he is gone, I wold he had left none behīd him Remēber you my lords, ỹ you pray in your houses to ỹ beter mo-

ti-

tification of̄ your flesshe. Remēber god must be honored, I wil you to praye that God wil continewe his spirit in you. I do not put you in comfort, that yf ye haue once the spirit, ye cannot leese it, ther bene wesprits start vp now of late, that saye, after we haue receiued the spyryt, we cannot synne. I wyl make but one argument. Saynt Paule had brought the Galathians to the possessiō of the fayth, and left theym in that state, they had receaued ỹ spyrite once, but they synned agayne, as he testifyeth of theym hymselfe. He saieth. *Currebatis bene.* Ye were once in a ryght state, and agayne. *Recepistis spiritum ex operibus legis, an ex iusticia fidei.* once they had the spyryt by fayth, but false Prophetes

came

came whē he was gone frō thē, and they pucked them clene a way frō al ỹ Paule had plāted thē in, & thē sayed Paule vnto thē. *O stulti Galathæ quis uos fascinauit.*
If this be true, we may lese the spyte, ỹ we haue once possessed. It is a fond thyng, I wyl not tarry in it. But now to ỹ passion againe Christ had ben with hys father, & felt no healpe, he had bene wt his frendes, & had no cōfort, he had prayed twyse, and was not hard, what did he now? did he geue prayer ouer? no, he goeth agayne to hys father, and saieth ỹ same againe, father if it be possyble away wt this cup, here is an example for vs although we be not hard at ỹ fyrst tyme, shal we geue ouer our praier, nowe muste to it agayne, we must be importune vpō god, we must be instāt in

prayer. He prayed thyse & was not herd, let vs sinners pray thre score tymes, folkes ar very dul now adaies in prayer, to come to sermõs, to reporte to cõmõ prayer. You housekepers, and especially great men geue example of prayer in your houses. Well dyd hys father looke vpon him this secõd tyme? no, he went to hys frendes agayne thynking to finde some cõfort ther, but he fides thẽ a slepe againe more deper a slepe thẽ euer they were. Their eyes were heuy w slepe Ther was no cõfort at all, they wyst not what to say to hym. A wonderful thing, how he was tost frõ post to piller, one whyle to hys father, & was destytute at hys hand, another whyle to hys frendes, & foũde no cõfort at thẽ, hys father gaue him looking on, & suffred him to bite ỹ

the bydle a whyle. Almyghtye God beheld thys battaile that he myght enioye that honour and glory, that in hys name al knees shuld bow. *Celestium, Terrestrium, et infernorum.* in heauen, earth, and hel. Thys that the father wold not here hys own sonne, was an nother punyshmente deu to our sinne. Whē we crye vnto hym, he wyl not here vs. The Prophet Jeremy sayeth. *Clamabunt ad me, et ego non exaudiam eos.* These be Jeremyes wordes, here he threteneth to punyshe syn wyth not hering theyr prayers. The prophet sayth. They haue not had the feare of God before theyr eyes, nor haue not regarded discipline and correction. I neuer saw surely so lyttel discipline as is now a daies.

When

Men wilbe maysters, they wyl be maysters, and no Disciples. Alas where is thys discipyne nowe in England. The people regarde no discipyne, they be wout al order. Wher thei shuld geue place, they wyll not stur one such, yea, wher magistrates shold determyne matters, they wyl breake into the place, before they come, and at they⁊ commynge not moue a whitte for them. Is this discipline? Is thys good order? Yf a man say any thyng vnto them, they regarde it not. They that be called to aunswere wyll not aunswere directlye, but shoffe the matter out. Men the more thei know, the worse they be, it is truely sayed.

Sciencia inflat, knoweledge ma-

keth vs proude and causeth vs to forget all, and set a waye discipline. Suerlye, in Poperye they had a reuerence, but now we haue none at all, I neuer sawe thelyke. Thyssame lacke of the feare of God, and discipline in vs, was one of the causes that the father wouldenot heare hysſonne. Thys payne suffered our sauioure Christ for vs, who neuer deserued it. Oh what it was, that he suffered in thys gardeyn, til Judas came. The dolours, the terroures, the sorrowes that he suffered, be vnspeakeble. He suffered it, partelye, to make amendes for oure synnes, and partelye, to geue vs example, what wee shoulde do in lyke case.

What

What comes of thys gere in the ende? Wel, nowe he prayeth agayne, he resorteth to his father agayne. *Angore correptus, prolixius orabat.* He was in sorer paines, in more anguishe, then euer he was, and therefore he prayeth longer, more ardentlye, more earnestelye, more vehementelie, then euer he did before.

Oh Lorde, what a wounderfull thynge is thys, thys horroure of death is worse then death it selfe, more vglsome, more bytter then anye bodylye death. He prayeth nowe the thyrde tyme. He dyd it so instauntlye, so feruently, that it brought out a bloudy sweate, & suche plentye that it dropped downe euen to the grounde.

There issued out of hys precious bodye droppes of blonde. What a paine was he in, when these bloudy droppes fell so abundantlye from hym. Yet for all that, how vnthankefull do we shewe oure selues toward hym that dydit only for oure sakes, and for the remedy of oure synnes. Oh what blasphemye do we commit daye by daye, what litle regard haue we to hys blessed passion thus to sweare by goddes blonde, by Christes passion. We haue nothynge in no pastime, but gods bloud, gods woundes. We continually blaspheme his passiō in hawkynge, hūtinge, disīng, and cardynge. Who would thynke he shoulde haue suche ennemyes amonge those that profesle hys name.

What

What became of hys blud that
fel downe trowe ye? was the
bloud of Hales of it (wo worthe
it. What a do was it to bryng
thys out of the kynges heade,
thys greate abhomunacion of
the bloud of hales could not be
taken a great whyle out of his
mynde. You that be of the
court, and especially ye swo?ne
chapeleynes beware of a lesson
that a great mā taught me at
my fyrst cōmynge to the court,
he tolde me for good wyll, he
thought it wel. He sayes vnto
me. You must beware howe so
euer ye do that ye contrari not
the kynge, let hym haue hys
sayinges, follow hym, go wyth
hym. Mary out vpon thys coū
sayle, shall I saye, as he sayes.
Saye youre conscyence, or els

what a worme shal ye fele gnawynge, what a remorse of conscience shall ye haue, when ye remembre howe ye haue slacked your dutye. It is a good wyse verse. *Gutta cauat lapidem, non ui, sed sepe cadendo.* The droppe of raine maketh a hole in the stone, not by violence, but by ofte fallynge. Lykewyse a Prynce muste be turned not violentlye, but he must be wonne by a lytle & a lytle. He muste haue hys dutye tolde hym, but it muste be done wyth hũblenes, wyth requeste of pardon, or els it were a daũgerous thynge.

Unpreacheynge Prelates haue bene the cause, that the bloud of Hales idol so lõg blynd the Kynge. Wo worthe that suche an abhomynable thyng,

shuld

shuld be in a Christen realme, but thankes be to God it was partly redressed in the kynges dayes that dead is, and much more nowe. God graunte good wil, and power to go forwarde, yf ther be any suche abhominacion behinde, that it may vterly be rooted vp.

O how happy are we, that it hath pleased almyghty God to vouchesafe, that his sone shuld sweate blould for the redeming of oure synnes, and agayne howe vnhappye are we yf we wyll not take it thanckefullye, but that was redemed so paynfullye. Alas what harde hartes haue we. Oure Sauiour Christ neuer synned, and yet sweat he blould for our synnes, we wyll not once watter

oure eyes wyth a fewe teares. What an horrible thing is sinne: that no other thynge wold remedy and paye the raunsome for it, but only the bloud of our Sauioure Christe. There was nothynge to pacify the fathers wrath agaynst man, but suche an Agonye as he suffered. All the passyon of all the martyrs that euer were, al the sacrifyces of Patryarkes that euer were, al the good workes that euer were done, were not able to remedy oure synne, to make satysfaccyon for oure synnes, nor anye thynge besydes, but thys extreme passion and blud sheddynge of our most merciful Sauioure Christ.

But to drawe towarde an ende, what became of thys thre folde

fold prayer at ỹ length, it pleased God to here his sonnes prayer, and sent him an angell to corroborate, to strengthen, to comforth hym.

Christ nede no angels helpe, if he had lysted to ease him selfe wyth hys deyte. He was the sonne of God, what then? for so much as he was man he receyued comforthe at the Angels hande, as it accordes to our infirmite. His obedience, his contynuance, and sufferynge, so pleased the father of heauen, that for hys sonnes sake, be he neuer so greate a synner, leauynge hys synne, and repentynge for the same, he wyll owe hym suche fauoure, as though he had neuer committed anye synne.

The

The father of heauen wyll not suffer him to be tempted w̄ thys greate horrour, of deathe and helto the vttermoste, and aboue that he is able to beare. Looke for it my frendes, by him and through him ye shalbe able to ouercome it, let vs do as our Sauioure Christe dyd, and we shal haue helpe from aboue, we shal haue aungels helpe, yf we trust in hym, heauē and earth shall geue vp, rather then we shal lacke helpe, He saith he is. *Adiutor in necessitatibus.* an helper in tyme of nede. Whē the aungell had comforted hym, and when thys horroure of deathe was gone, he was so strong, that he offered himselfe to Judas, and sayed. I am he. To make an ende, I praye you take paines.

it is

it is a daye of penaunce (as we vse to sai) geue me leue to make you werye thys daye. The Jewes had hym to Cayphas and Annas, and there they whypt hym, and bet hym, they sette a crowne of sharpe thorne vpon hys head, and nayled hym to a tree, yet al thys was not so byt ter, as thys horroure of death, and thys Agony, that he suffe red in the gardayne, in sniche a degree as is dewe to al the synnes of the worlde, and not to one mannes synne.

Well, thys passion is our remedye, it is the satisfactyon for oure synnes. Hys soule descended to hell for a tyme. Here is muche a do, these newe vpstartynge spirites, say Christ neuer

des-

descended into hel, neyther body nor soule. In scorne they wil aske, was he there, what did he there? what yf we cannot tell what he dyd there? The Crede goeth no further, but sayeth, he descended thyther, what is that to vs yf we cannot tell seynge we were taught no further. Paule was taken vp into the thyrd heauen, aske lykewyse what he sawe when he was caryed thyther, you shall not fynde in scripture what he sawe or what he did there, shall we not therfore beleue that he was there.

These arrogant spirites, spirites of vayne glorye. because they know not by any expresse scripture, the order of his doynges in hel, they wyl not beleue that

that euer he descēded into hel.
In dede thys article hath not so full scripture, so many places and testymonyes of scriptures as other haue, yet it hathe ynough, it hath .ii. or .iii. textes, & if it had but one, one text of scripture, is of as good and lawful authorytye as a .M. and of as certayne truth. It is not to be wayed by the multytude of textes. I beleue as certaynly and verely that thys Realme of Englande hath as good authorite to heare Goddes worde, as any natyon in al the world, it maye be gathered by .ii. textes one of theym is thys.

Ite in uniuersum mundum, et predicate euangelium omni creature.

Go into the whole world, and preache

preache the Gospell to all creatures. Vnd agayne. *deus vult omnes homines saluos fieri*. God wyll haue al men to be saued, he excepteth not the Englishemen here, nor yet expresselye nameth theym, and yet I am as sure, that thys Realme of Englande, by this gatherynge, is allowed to here Goddes word, as though Christe hadde sayed a thousãde tymes, Go preache to Englishmen, I wyl that Englishemen be saued. Because thys article of hys descendyng into hell, cã not be gathered so directlye, so necessarylye, so formallye they do vtterlye denye it. Thys article hath Scriptures towe or three. Inoughe for quiet myndes, as for curiouse braynes nothynge can contente.

Thys

This is the dyuels sterrynge vp of suche spyrites of sedicion, is an euidente argumente, that the lyght is come forth, for his word is abrode, when the dyuel rus-sheth, whēhe roreth, when he styrreth vp suche busie spyrites, to sclaunder it. My entent is not to entreate of thys matter at thys tyme. I trust the people wyll not be caryed awaye wyth these newe arrogāt spirites, I dout not but good preachers wyll labour agaynst thē. But now I wyll saye a worde, and herin I protest fyrste of al, not arrogantly to determyne, and defyne it, I wyll contende wyth no man for it, I wyll not haue it be preiudice to any body, but I offer it vnto you to consyder and waye it.

Ther

There be some greate clarkes that take my parte, and I perceyue not what euill can come of it, in saying, ỹ our Sauiour Christe dyd not onely, in soule descende into hel, but also that he suffered in hel suche paines as the damned spirites did suffer there. Surely, I beleue verelie for my parte, that he suffered the paynes of hell proporcionably, as it correspondes and aunswers to the whole synne of the worlde. He would not suffer onelye bodelye in the gardayne and vpon the crosse, but also in hys soule, when it was from the bodye, whiche was a payne dewe for oure synne.

Some wrytte so, and I can beleue it that he suffered in the verye place, I can not tel what

it

it is. call it what ye wil, euen in the scaldynge house, in the vg somnes of the place, in the pre-sence of the place, suche payne as our capacyte cannot attain vnto, it is some what declared vnto vs, when we vtter it by thies effectes, by fyre, by gna-shynge of tethe, by the worme that gnaweth on the conscīēce What so euer the payne is, it is a greate payne ỳ he suffered for vs. I se no incōuenience to say, that Christ suffered in soule in hel.

I syngularly commende the exceadynge greate charitye of Christ that for our sakes wolde suffer in hel in his soule. It set-tes oute the vnspeakable ha-tred that God hathe to synne. I perceyue not that it doth de

rogate any thing frō ẏ dignitye of Christes death, as in ẏ gardayne, when he suffered, it derogates nothing frō ẏ he suffred on the crosse. Scripture speaketh on this fassion. *qui credit in me, habet uitam eternam.* He that beleueth in me, hath lyfe euerlastynge. Here he settes furth fayth, as the cause of our iustificacion, in other places as high cōmendacion is geuen to workes, and yet are the workes anye derogacion from that dignitye, fayth? No. And agayne scripture sayeth. *Traditus est propter peccata nostra et exuscitatus propter iustificationem etc.*

It attributeth here oure iustification, to his resurection, and doeth thys derogate anye thynge from hys death? not a whit. It is whole Christ. What wyth

wyth his natiuitye, what with his circumcision, what wyth hys incarnacion, and the whole processe of hys lyfe, wyth hys preachyng, what wyth hys ascendynge, descendynge, what wyth his death, it is all Christe that worketh oure saluacion. He sitteth on the ryghthande of the father, and all for vs. All this is the worke of oure saluation. I wolde be as loth, to derogate any thing from Christes death as the best of you al. How vnestimably are we bound to hym? what thankes oughte we to geue hym for it? We muste haue hys continuallye in remembraunce. *propter te morti morti tradimur tota die.* For the, we are in dynge continuallye.

The life of a Christen mā is nothynge but a redynes to dye, and a remembrance of death, If thys that I haue spoken of Christes sufferynge in the gardayne, and in hell, derogate any thinge from Christes death and passyon, away wyth it, beleue me not in this, if it do not, it commendes and settes furth very wel vnto vs, the perfection of the satisfactiō that Christ made for vs, and the woorke of a redemption, not onely before wytnes in thys worlde, but in hell in that vgsome place, wherto whether he suffered, or wrastled wyth the sprites, or comforted Abraham, Isaac, and Jacob. I wyl not desyre, yf ye lyke not that which I haue spoken of hys sufferynge, let it go, I wyl

wil not striue in it. I wil be preiudice to no body, waye it as ye list. I do but offer it you to consider. It is like his soule did some what, the thre dayes that hys body lay in the graue. To saye he suffered in hell for vs derogates nothing frō his death, for althinges that Christ did before his suffering one the crosse, and after do worke oure saluacion, if he had not bene incarnat, he had not dyed, he was beneficial to vs with althinges he dyd. Christen people should haue his sufferynge for them in remembrance, let your gardaines monishe you, your pleasaunt gargardaynes what Christe suffered for you in the Gardayne, and what cōmoditye you haue by hys sufferynge.

It is hys wyl ye shoulde so do, he wouldebe hadde in remembraunce. Myrt youre pleasurs with the remembraunce of his bitter passion. The whole passion is satisfaction for oure synnes, and not the bare death, cõsideryng it so nakedly by it selfe The maner of spekyng of scripture is to be considered. It attributeth oure saluacion, nowe to one thynge, nowe to a nother that Christe dyd, wherein dede it pertayned to all. Oure Sauioure Christe hath lefte behynd hym, a remembraunce of hys passion, the blessed communion, the celebration of the Lordes supper, a lacke it hath bene longe abused, as the sacrifices were before, in the oulde law. The Patriarkes vsed sacrifice

fice, in the fayeth of the seade of the woman, whyche shoulde breake the serpentes hed. The Patriarkes sacrifised on hope, and after warde the worcke was estemed.

There comes other after, and they cõsider not the fayth of Abraham, and the Patriarkes, but do theyr sacrifice accordynge to theyr owne imaginacion, euen so came it to passe wyth oure blessed communion.

In the primatyue churche, in plages, when theyr fryendes were deade, they vsed to come together to the holy communion. What? to remedye them that were deade? No, not a strawe. It was not ordained for no such purpose.

But then they would call to remembraunce goddes goodnes, and his passion that he suffered for vs, wherein they comforted much their fayth. Other came afterwarde and settes vp all these kyndes of massynge, all these kyndes of iniquite. What an abhominacion is it? the foulest that euer was to attribute to mans worke our saluacyon. God be thanked that we haue thys blessed cōmunion setforth so nowe, that we may comfort, encrease, and fortify our fayth at that blessed celebration. Yf he be gyltye of the bodye of Christ, that takes it vnworthely, he fetcheth greate comforte at it, that eates it worthely, He doothe eate it worthelye, that doethit in fayeth. In fayeth:

in

in what fayth? Not longe a go a great man, sayed in an audience, they bable much of faith, I wyll go lye wyth my whore al nyght, and haue as good a fayth, as the best of them al. I thynke he neuer knewe other, but the whoremongers fayth. It is no suche fayth that wyll serue. It is no brybynge Judges, or Iustices faith, no rētreasers faythe, no horemongers fayth, no leasemongers fayth, no seller of benefices faith, but the fayth in the passion of oure Sauioure Chryste. we must beleue that our Sauioure Chryst hath taken vs agayne to hys fauor, that he hath delyuered vs hys owne body and bloude to plead wyth the deuil, and by meryte of hys owne passyon, of hys

his own mere liberalitie. This is the fayth I tel you, that we must come to the cōmunion w̄, and not the horemōgers faith? Loke where remission of sinis, ther is acknowledging of sin also. Fayth is a noble duches, she hath euer her gētleman vsher going before her, the confessing of sinnes, she hath a trayne after her, the frutes of good workes, the walking in the comaūdemētes of god. He ẏ beleueth, wyll no be idle, he wyl walke, he wil do his busines, haue euer the gentelman vsher with you So if ye wil trye fayth, remēber this rule, consider whether the trayne be waytinge vpon her. Yf you haue another fayth then thys, a whoremonkers fayth, you are lyke to go ẏ

Scal

Scalding house, and ther you
shalhaue two dishes, wepynge
and gnashinge of teth, muche
good doit you, you se your fare
If ye wil beleue and acknowe-
ledge your synnes, you shall
come to ẏ blessed cōmuniō-
of the bitter passion of
Christ, worthily, & so attayne
to euer-
lastynge lyfe, to
the whiche the
father of hea-
uen bringe
you and
me
A.M.E.N.

F.I.N.I.S.

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linge at Aldersgate, and William Se-
ces, dwellinge in Peter Colledge
These bokes are to be sold
at the new shop by the li-
tle Conduite i-
Chepeside.

Cum gracia et priuilegio
ad imprimendum solum.

The seconde Sermon of Master Hughe Latemer, whych he preached before the Kynges maiestie, within hys graces Palayce at Westminster y. xv. day of Marche. M.cccc.xlix.

Cum gracia et priuilegio ad imprimendum solum.

When as in tymes past, al men whych were honestly bent to the promotinge of vertue and learnynge, found meanes, that the workes of worthye orators, of famous and renoumed Philosophers, should beby ỹ benefit, of publyshing redemed from the tyrannye of oblivion to the great and hygh profyte of countryes, of common wealthes, of empyres, and of assemblies of men: lykewyse oughte we to fetche our presydente from those men, and suffre no worthi monumēt to perish, wher by any good may grow, either to the more godly admynistration of polytyke and cyvyl affayres, or elles to the better establyshyng of christian iudgement. Numa Pōpilius, who was inaugured & created king the Romaynes next after Romulus, was far more careful & busier in groundyng of Idolatrus religion, as vpon tytes, ceremonies, sacrifices and superstitions, then we are in promotyng of christian religion, to the aduauncement of the glorye, due, to the omnipotent maiestie of God hymselfe, who hath reuealed and vttered hys worde vnto vs by hys Prophetes, and last of all, by hys onely begotten sonne Jesus Christ wherbi

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wherby he hath confyrmed our cõsciences in a more perfect certentie of the truth, thẽ euer they were before. This Numa institu ted an Archbyshop for the preseruynge of the Commentaries, contaynyng the solem nities of their religion wyth many other appendixes, vnited to the office of the high bishoppe. What do we? We haue suppres sed. We haue wraſtled nõ fyre, and sword, not onely to deface the wrytynges of such learned men as haue paynefully trauelled to publysh Gods word: but also we haue shirred euery stone, & sought al deuelish de uises, to deteine ỹ same word of god it selfe frõ his people. May not we (& not vnwor thely) be accõpted far vnder ỹ Ethenickes, who wrought onely by naturall mocion & anticipations, wythout breathyng and in spiryng of the holy goſt, if we woulde not (I meane not be equall wyth them) but be farre more zelous in promotyng good learnyng & religion then euer thei were. Thei, when thei had suche noble & worthy clear kes (as Socrates, Plato, and Aristotle) nõ al diligence, caused ỹ fruites of those most rare and profound wyttes, to be preserued for their posteritie, that the eyes of al gene rations myght enioye the fruicion and vse

of them, thinking that such wōderful ver-
tues shuld not be buried in the same graue
that theyr bodyes were. After so manifold
and daungerous shyp wrackes of religiō,
as in oure tymes we may well remember,
wheras the ambitious and blynde prela-
tes (some of wyly wilfulnes, some of grose
ignorāunce) ruleth the sterne and euermore
blemished the true knowledge of Goddes
worde, and dyd theyr indeuoure to obscure
the same wyth their politycke and decente
ceremonies & trompery of superstitious,
how oft hath religion bene tost on the sto-
my sourgis and daungerous rockes of the
Rompshe seas? Howe oft hath it bene in
such a desperate state, that the true mynp-
sters haue bene inforsed (as yon wouldе
say) to hopse vp ancker (the tackling of the
shyp beyng broken) and destytute of all o-
ther helpe and succoures, to geue ouer the
rulynge of the shyppe to God hym selfe,
who is only able to saue, whē al the worlde
by mānes reasō iudgeth it past cure. Such
O Lorde is thy mercie and ineffable pow-
er, what cristen hert ỹ fauoureth the glory
of God, did not euen lament and bewaile
the state of religiō, and thought verely the
vtter ruine of Christes church to be at hād,

seyng

seing the late martyrdome of those that suf
fered? Yet diddest thou lord sturre vp thou-
sandes out of their ashes, and what was
done of a poppish polycye to suppresse and
kepe vnder thy truth, that, of al other, dyd
most set fourth the same. Thou hast deliue
red Danyel out of the denne of the lions,
and he hath set fourth thy worde abroade.
But now cõtreme, whõ God hath bles-
sed by deliuerynge you from the tirranny
of the lions and her whelpes, (which wet
thorow the whole realme suckyng the in-
nocent blonde) how vnthanckfull are you
vnto God so greatly neglectynge so spe-
cyall a benefyte, fallyng into such a louse-
nes of lacyuyouse lyuing as the lyke hath
neuer bene hard of hereto fore. Euen as ye
are growne to a perfeccio in knowledge, so
are ye come to a perfeccyõ in al mischefe.
The Heathen, whyche had no other gyde
but the law of nature, grauen in the tables
of their hart, were neuer so poisoned with
the contagion of most horyble hereses, as
some of vs Christians which are not asha-
med to brag and baste of the spirite. But it
is a phanaticke spirite, a braincicke spirite
a sedicious & a malignante spirite. Christ
weath his spirite vpõ you ẏ ye may rede ẏ

scriptur in

Tell hym thys tale once, and I warrãt you he wyll come no more to you, neyther he, nor any other after such a sorte. And this shal your grace driue these flatterers & claubackes awaye. And I am afrayed I haue troubled you to longe. Therefore I wyl furnyshe the texte nowe wyth an hystory or two, and then I wyll leaue you to God. Ye haue heard how a king ought to passe ỹ tyme. He muste read the boke of God, & it is not inoughe for hym to reade, but he must be acquainted wyth all scripture, he must studye, and he muste praye, & howe shall he do both these. He maye learne at Salomon, God spake vnto Salomon, when he was made a kynge, & bade

bade hym aske of hym what he woulde, and he should haue it. Make thy petition sayed God, and thou shalt obtayne.

Nowe marke Salomōs prayer. *domine*, O *domine deus*, sayd he. O Lorde God, it is thou that hast causeb me to raigne, and haste set me in my fathers seate, for thou God onelye doeste make kynges. Thus should kynges prayse God, and thanke God as Salomon dyd.

But what was his petition? Lorde, sayed he. *Da mihi cor docile*. He aske a double herte, a wyse herte, and wysedome to goon and to go out, that is to begyn all myne affayres well, and to bynge thē to good effecte and purpose, that I may learne to guyde and gouerne my people

When

Whē he had made his peticion it pleased God wel that Salomon asked wisdome, & neyther ryches nor longe lyfe, & therefore God made hym thys answere. Bycause thou hast chosē wysedome aboue al thynges I wyl gyue ỹ it, & thou shalt be ỹ wysest kyng that euer was before the, and so he was, & the wisest in al kynds of knowlege that euer was syth, & thoughe he did not aske riches, yet god gaue him both ryches and honoure, more then euer anye of hys auncitours had.

So your grace must learne howe to do of Salomon. Ye must make your petition, now study, nowe praye. They must be yoked togither, and thys is called pastime wyth good com-

panye

pany. Nowe whē God had geuen Salomon wysedome, he sente hym by and by occaliō to occupy hys wyt. For God gaue neuer a gyft, but he sent occasion at one tyme or an other to shewe it to Gods glory. As if he sent riches, he sendeth poore mē to be helped wyth it. But now must men occupy theyr goodes other ways. They wil not loke on the poore, they muste helpe their thildrē, & purchase them more lād thē euer their grandfather had before thē. But I shall tell you what Christ sayd. He that loueth his chyld better thē me is not worthye to be my disciple. I cā not se how ye shal stande before God at the later daye, when thys sentence shall be layed agaynste you.

But

But to returue to my purpose, there were two poze women came before Salomon to complayne. They were two harlots, and dwelled togyther in one house, & it chaunced within. iij. dayes they chylded both. The one of these womē by chaunce in the nyght had kylled hyr child and rose pryuely & wēt to the other woman, and toke hir lyue chylde away, and left hir dead chylde in hys place.

Upon that they came both before Salomon to haue the matter iudged, whose the child was. And the one sayed, it is my chylde. Naye, sayeth the other, it is myne. So there was yea, and naye, betwene them, and they helde vp the matter wyth stoldinge after a woms-

lye

ly fashyon. At lengthy Salomō repeted theyr tale as a good iudge, ought to do, and sayd to the one woman.

Thou sayst the child is thine, yea sayed she. And thou sayste it is thyne to the other. Well, fetche me a swerd sayed he. For there was no way now to trye whyche was the true mother, but by naturall inclination.

And so he sayed to one of hys seruantes. Fetche me a swerde and deuyde the chyld betwene them. Whē the mother of the chylde that accused the other hearde hym saye so. Naye for Goddes sake sayed she, let hyr haue the whole chylde, and kil it not. Naye quod the other, neyther thyne, nor myne, but let it be deuided.

Then

Then sayed Salomon. Geue thys woman the chylde, thys is the mother of the chylde. What came of thys? Audiuit omnis Israel. When all Israell heard of thys iudgemente, they feared the kyng. It is wysedome and Godly knowlege that causeth a kyng to be feared. One word note here for Gods sake, and I wyll trouble you no lenger.

Woulde Salomon beynge so noble a kynge heare .ij. poore women. They were poore, for as the scripture saith. They were togyther alone in a houle, they hadde not so muche as one seruaunt betwene them both.

Woulde kynge Salomon I say heare them in his own person? Yea forsothe. And yet I heare of many matters before my

my Lorde Protectour, and my Lorde Chaunceloure that can not be hearde. I muste desyre my Lorde protectours grace to heare me in thys matter, that your grace would heare poore mens sutes your selfe. Putte it to none other to heare, let thē not be delayed. The saying is, nowe that mony is harde euery wher if he be ryche he shall soone haue an ende of his matter. Other ar fayn to go home with wepyng teares for ani help they can obtain at ani Judges hand. Heere mens sutes your selfe I requyre you in godes behalfe & put it not to the hering of these veluet cotes, these vp skippes. Nowe a mā can skarse knowe them from an aunsyēt knyght of the countrye.

I can not goto my boke for pore folkes come vnto me, desirynge me that I wyll speake ẏ theyr matters maye be heard. I trouble my Lord of Canterburye, & beynge at hys house nowe and then I walke in the garden lokyng in my boke, as I canne do but little good at it. But some thynge I muste nedes do to satisfye thys place.

I am no soner in the garden and haue red a whyle, but by and by commeth there some or other knocking at the gate.

A none cometh my man and sayth. Syr, there is one at the gate woulde speake wyth you. When I come there, then is it some or other that desireth me that I wyll speake that hys matter might be heard, & that

he

he hathe layne thys longe at great costes and charges, and can not once haue hys matter come to the hearing, but amõg all other, one especially moued me at thys tyme to speake.
Thys it is syr. A gentylwoman came to me and tolde me, that a greate man kepeth certaine landes of hys from hyr, & wil-be hyr tenaunte in the spite of hyr tethe. And that in a whole twelue moneth she coulde not gette but one daye for the hearynge of hyr matter, and the same daye when the matter shoulde be hearde, the greate manne brought on hys syde a greate syghte of Lawyers for hys counsayle, the gentilwoman had but one mã of lawe: and the great man shakes him

so that he cã tell what to do, so that when the matter came to the poynte, the Iudge was a meane to the gentyl woman, that she wold let the great mã haue a quietnes in hyr Lande. I beseche youre grace that ye wyll loke to these matters. Heare them your selfe: Vieue your Iudges: And heare poore mens causes. And you proude Iudges herke what God sayeth in hys holye boke. *Audite illos, ita paruum ut magnum.* Heare they m sayeth he, the small as well as the greate, the poore as well as the ryche. Regarde no person, feare no man. Why? *Quia domini iudicium est.* The iudgemente is Goddes.

Marcke thys sayinge thou proude Iudge: The deuyl will

bryng

brynge thys sentence at the daye of Dombe. Helwyl be tul of these Judges if they repent not and amende.

They are worsse then the wicked Judge that Christe speaketh of, that neyther feared God, nor the worlde. There was a certayne wyddowe that was a suter to a Judge, & she met hym in euery corner of the streate, criynge. I praye you heare me, I besech you heare me, I aske nothyng but ryght

Wheu the Judge sawe hyr so importunate, though I fere neyther God, sayth he, nor the worlde, yet bycause of hyr importunatenes I wyll graunte hyr requeste.

But our Judges are worsse then thys Judge was. For

they wyll neyther heare men for Gods sake, nor feare of the worlde, nor importunatenes, nor any thynge else. Yea some of them wyll commaund them to ward, if thei be importunat.

I hearde saye, that when a suter came to one of theym, he sayed. What fellowe is it that geueth these folke counsayl to be so importunate, he would be punyshed & cõmytted to ward.

Mary syr, punishe me then, it is euen I that gaue them cõsayle, I woulde gladlye be punished in suche a cause. And if ye mend not, I wyll cause thẽ to crye oute vppon you styll: euen as longe as I lyue. I wyll doit in dede, but I haue troubled you long. As I begã wyth thys sentence. *Quecumque scripta sunt, etc.* So wyl I end now wyth

wyth thys texte. *Beati qui audiunt verbum dei, et custodiunt illud.* Blessed are they that heare the worde of God and kepeth it.
There was an other sute and I had almooste forgotten it. There is a poore woman that lyeth in the flete, and can not come by anye meanes that she can make, to hyr answere, and woulde fayne be baylled, offerynge to put in suerties, worth a thousande pounde and yet she cā not be hard. Me thinke this is a reasonable cause, it is great pitie ẏ such thynges shold so be. I beseche God, that he wil graunte that all that is amyse may be amēded ẏ we mai hear his worde, & kepe it, ẏ we maye come to ẏ eternall blisse, to the which blysse I beseche God to bryng both you & me. Amen.

The thyrde Sermon of Mayster Hughe Latimer, whyche he preached before the Kynge wythin hys graces Palayce at Westmister the .xxii. daye of Marche.

Quecunque scripta sunt ad nostram doctrinam scripta sunt. All thynges ỹ are wrytten, are wrytte̅ to be oure doctrine. All thinges that be wrytten in Gods holye Boke the Byble, were wrytten to be oure doctrine longe before our tyme, to serue from tyme to time, and so forth to the worldes ende.

Ye shall haue in Remembraunce, mooste benynge and gracyouse Audience, that a

prea-

preacher hathe .ii. offices, and the one to be vsed orderly after an other.

The fyrsteis *Exhortari per sanam doctrinam.* To teach true doctrine He shall haue also occation oftentymes to vse an other, and that is. *Contradicentes conuincere.* To reprehende to conuynce, to cōfute gaynesayers & spurners against the truth.

Whye? you wyll saye, wyll anye bodye gayne saye true doctryne, and sound doctrine? Well, let a preacher be sure, ẏ hys doctrine be true, & it is not to be thought, that any bodye wil gainesaye it. If. S. Paule had not forsene that ther shold be gaynesayers, he hadde not neade to haue appoynted the confutation of gaynesayinge.

Was

Was there euer yet preachers, but ther were gaynsaiars: that spurned: that winst: & whympered agaynste him: that blasphemed, that gaynesayed it:

When Moyses came to Egipt wyth sounde doctrine, he had Pharao to gaynesay hym. Jeremy was the minister of the true word of God, he had gainsayers. the prestes, & the false Prophets borne vp by Achab. Ely had all Bals prestes supported by Jesabel to speake agaynste hym.

John Baptiste and our Sauioure Jesus Christe, had the Pharisei, the Scribes, & the prestes gaynsayers to theym. The Apostles, & Apostles had gayne sayers also, for it was

sayd

sayd to saynt Paule at Rome. *Notum est nobis quod ubique secte huic contradicitur.* We knowe that euery man doth gaynesaye thys lernyng. After the Apostles time the trueth was gaynesayed wt tyrãtes, as Nero, Maxentius, Domicianus, and suche lyke, and also by the doctrine of wicked heritikes.

In thep opish masse time, ther was no gaynsaiynge, al thynges semed to be in peace, in a concorde, in a quiet agrement. So longe as we had in adoration, in admiratiõ, the popyshe masse, we were then withoute gaynsaying. What was that?

The same ẏ Christe speaketh of. *Cum fortis armatus custodierit atriũ. etc.* When Sathã the deuyl hath the guydynge of the house, he

kepeth

kepeth all in peace ȳ is in his
possessyon: whan Sathan ru-
leth, and bereth domynion in
open Religyon, as he dyd with
vs whē we preched pardō mat
ters, purgatory matters & pyl-
gremage matters, al was qui-
et. He is ware inough, he is wi-
ly, and circūspect for styryng vp
any sedicion. When he kepeth
his terrytory all is in peace.

Yf there were any manne
that preached in Englād in ti-
mes past, in the popes tymes,
(as peraduenture ther was .ij
or .iij.) straight way he was ta
kē & naped in ȳ head wyth the
title of an heretique. Whē he
hath the religyon in possessyon
he sturreth vppe no sedytyon,
I warrent yow.

Howe many discētions haue
we

we heard of in Turkye? But a fewe I warrant you. He busyeth hym selfe there wyth no dissention. For he hathe there dominū in the open Religion, & neadeth not to trouble hym selfe any further.

The Jewes lyke ronnagates where so euer they dwell (for they be dispersed & be tributaries in all contryes where they enhabyte) loke ye. Heare ye anye heriseis amonge them? But when *fortis super uenerit*, when one stronger then the Deuyl, cometh in place, whych is our Sauioure Jesus Christe, and reueleth hys worde, then the Deuyll roareth, thē he bestyreth hym, then he rayseth diuersitie of opinōs to slaunder Gods worde. And if euer cōcord

should

should haue bene in Religion, when shoulde it haue bene but when Christe was here? Ye fynde faulte wyth preachers, and saye, they cause sedition. We are noted to be rasch, and vndiscrete in our preachynge. Yet as discrete as Christe was ther was diuersitie, yea, what he was him self. For whē he asked what men called hym. His Apostles answered him. Some saye, you are Iohan Baptiste, some saye you are Helias, and some saye, you are one of the prophets, and these were they ỹ spake beste of hym. For some sayed, he was a Samaritane, that he had a Deuyll wythin him, a gloser, a drincker, a pot-companion.

There was neuer Prophet to be

to be compared to hym, and yet was ther neuer more dissention then when he was, & preached hym selfe.

If it were cõtraried thẽ, wil ye thynke it shal not be cõtraryed nowe, when charitie is so colde and iniquitye so stronge. Thus these backebiters, and sclaunderers must be conuinced.

Sainte Paule sayed. There shall be intractabiles, that wil whympe and whine, ther shall be also *Vaniloqui*, vayne speakers. For the whyche Saynte Paule appoynteth the preacher to stoppe theyr mouthes & it is a preachers office to be a mouthe stopper.

Thys daye I muste somewhat do in the seconde office, I muste be a gaynesayer, and

I must stoppe theyr mouthes, conuynce, refell, and confute that, they speake sclaũderously of me.

There be some gaynesayers gaynesayers, for there be some sclaunderous people, bayne-speakers, and *intractabiles* whych I must nedes speake agaynst.

But fyrste I wyll make a shorte rehearsall to put youin memorye of that, that I spake in my laste Sermon. And that done, I wyll confute one that slaũdereth me. For one ther is ỹ I must nedes answere vnto, for he sclaundereth me for my preachynge before the kynges maiestye. There be some to blame, that when a preacher is wearye, yet they wyll haue hym speake all at once.

Ye

ye must tary till ye here more. Ye must not be offēded til ye here the rest. Heare al & thē iudg all. What ye are verie haltie, very quicke with youre preachers. But before I enter further into this mater I shalde[sire] you to praye &c.

Fyrst of all as touchinge my fyrst sermon, I wyll ronne it ouer cursorie, ryppynge a lytle the matter. I brought in an hystorye of the Byble excytinge my audyence to beware of bywalkynges, to walke ordynarilye, playnly, the kinges hygh way, and agree to that, which stādeth with the ordre of a Realme.

I shewed you how we wer vnder ỹ blyssinge of God, for oure kynge is NOBILIS. I shewed you we haue a noble kynge. True

inheritoure to the crowne w-
oute doubt. I shewed further-
more of hys godly education.
He hath suche schole maysters
as can not be gotten in all the
Realme a gayne. Wherfore we
maye be sure ẏ God blessed this
Realme, although he curssed ẏ
realme, whose ruler is a childe,
vnder whom the offycers be cly
mynge, and gleninge, fluring,
scratchinge, and skrapynge, &
volupteously set on banketing,
and for the mayntenaunce of
their voluptuousnes go by wal-
kes. And althoughe he be yōg,
he hath as good, and as sage a
counsaile, as euer was in Eng-
land, which we maye wel know
by their godli procedinges, and
settynge fourthe of the worde
of God. Therfore lette vs not
be

be worse, then the stiffe necked Jewes. In kyng Josyas tyme whoe beynge yonge dyd alter, chaunge, and correct wonderfully the religion, it was neuer hard in Jeurie that the people repyned or sayed. The kynge is a chylde, thys gere wyl not last longe, it is but one or two mens doinges, it will tarry but for a tyme. The kynge knoweth it not. Woo worthy that euer such mē were borne. Take hede lest for our rebellion God take hys blessynge awaye from vs. I entred into the place of the kynges pastyme. I tolde you howe he muste passe hys tyme in readynge the boke of God, for that is the kynges pastyme by Gods appoyntemente, in the whyche boke he al lerne to fere God,

Oh howe carefull God is to set in anorder al thynges that belong to a king, in hys chamber, in hys stable, in hys treasure house.

These peuishe people in this Realme haue nothynge but ẏ kynge the kinge in theyr mouthes, when it maketh for theyr purpose, as there was a doctor that preached, ẏ kynges maiesty hath his holi water, he crepeth to ẏ crosse, & thē thei haue nothynge but the Kynge the kyng in theyr mouthes. These be my good people that muste haue theyr mouthes stopt, but if a man tell them of the kyngs proceadynges, now they haue theyr shyftes, and theyr putofs saying we may not go before a lawe, we may breake no order.

These

these be the wicked preachers they mouthes must be stopte, these be the gaynesayers. An other thing there is that I told you. *Ne eleuetur corregis, etc.* The kynge must not be proud ouer hys brethren. He muste order his people wt brotherlye loue & charitye. Here I broughte in exemples of proude kinges. It is a great pryde in kinges and maiestrates whē they will not hear, nor be cōformable to the sound doctrine of god. It is an other kinde of pryde in kinges, when they thinke thē selues so high, so lofty, that they disdain & thinke it not for their honor to heare poore mēs causes them selues. They haue claubackes ye say vnto thē. What sir, what nede you to trouble your selfe?

take you youre pleasure hunt,
Hauke, daunce, and dalley,
let vs alone: we will gouerne
and ordre the commune weale
matters well ynoughe. Wo
worthy them, they haue byne
roote of al mischeife & destruc
tion in this Realme. A kyng
ought not onelye forto reade
studye, but also to praye. Le
hym borowe example at Salo
mon who pleased god highly
hys petycion, desyring no wor
dely thynges, but wysedome
whych god did not onely gra
te hym, but because he aske
wysedome, he gaue hym man
mo thinges. As ryches, hono
& such lyke. Oh, how it plese
god ye he asked wisedome? An
after he had geuē hym thys w
dome he sēt hym also occatiō

se the same by a couple of strū
ets. Here I told an ensample
of a meke kynge, whoso conti-
nued vntil he cam into the com
pany of strāge womē. He hard
thē not by meanes, or by any o
ther, but in his own persō, & I
thinke verilie ẏ natural mother
had neuer had her own child if
he had not herd ẏ cause hī selfe
They wer *meritrices* Hores altho-
ugh sōe excuseth ẏ mater, & say
they were but tiplers, such as
kepe alehouses. But it is but fo
ly to excuse thē, seynge the Je-
wes were such, and not vnlyke
but they had theyr stewes and
the mayntenaunce of whordōe
as they had of other vyces.

One thynge I muste here
desyer you to reforme my Lor-
des. You haue putte downe

the Stues. But I praye you what is the matter amended? what auayleth that? ye haue but changed the place, and not taken the whoredome awaye.

God shuld be honored euerye where. For the scripture sayeth *Domine est terra et plenitudo eius*. i. the earthe and the land is the Lordes. What place shuld be then within a Christyan realme lefte for to dyshonour God. I muste nedes shewe you suche newes as I heare. For thoughe I see it not my selfe, notwythstandig it commeth faster to me then I would wyshe. I do as S. Paule doeth to the Corynthyans. *Auditur inter Vos stuprum.* There is suche a whoredome amonge you as is not amonge the gentles. So lykewyse. *auditur.* I here saye that there is suche whordom in

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Englande as nener was sene the like. He charged al the Corinthiās for one mans offence, saiyng. They were al guilty for one mans synne, if they wolde not correcte and redresse it, but winke at it. Lo here may you se how that one mās synne poluted al Corinth. A little leauē as S. Paule sayth, corrupteth a greate deale of dowe. This is, *Communicare alienis peccatis.*

I aduertise you in Gods name I heare saye, there is nowe more whoredome in London, thē euer ther was on the bāke These be the newes I haue to tell you. I feare they be true. Ye ought to hear of it, and redres it, I hear of it as Paul saieth, *Aliqua ex parte credo,* Ther is more open whoredome, more

stude